The LUTHERAN OUTLOOK

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l. IX April, 1944 No. 4

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

Pointed Paragraphs

FOR PREACHERS ONLY

MANY a pastor, caught in the cross currents of wartime living, looks longingly back to the days when church life went along on a more even keel. New tasks and new demands bewilder him.

Here is the work of ministering to those in national service, so demanding of time, energy and spiritual resources. Here is the problem of keeping up church attendance amid shifting populations and the odd hours at which people work. Add to this the emotional strain under which all of us are now living, making it easy for congregations to find fault with their pastors, and you have a situation that demands the utmost any minister has.

But any man who has the heart of a shepherd must be strangely moved by the needs of this day. If his problems bewilder him, the pastor can remember that the problems his people face bewilder them even more so. Here are business men caught in the maze of governmental regulations, families that have been uprooted in the search for jobs, wives who face the task of motherhood alone while husbands are in service, parents whose sons are daily facing death on far battlefields.

The minister worthy of his Master's name will not spend much time bemoaning his difficulties but will quietly thank God for having matched him against so great an hour, and will then go ahead to work.—C. R. Findley in *Evangelical-Messenger.*

If we work upon marble, it will perish.

If we work upon brass, time will efface it.

If we rear temples, they will crumble to dust.

But if we work upon immortal souls, and imbue them with just principles, the fear of God, and the love of their fellow men, we engrave on those tablets that which will brighten all eternity.—Daniel Webster.

THE BIBLE

. . . The Bible—sixty-six books in it, covering two thousand years of human life and experience, written by shepherds, plowmen, fishermen and tentmakers; by kings, and poets, and philosophers, playing on every string of the soul, and touching every human experience—a Guidebook for the pilgrim from the City of Destruction to the Celestial City. Can anyone measure what it has meant to individual lives groping their way through the dark; what it has done for races and nations, lifting their feet from the mire and setting them on the rock?—*Stuart Nye Hutchison.*

"I am more afraid of my own heart than of the pope and all his cardinals. I have within me the great pope—Self."—Martin Luther.

THE SPIRIT OF REVIVAL

The man, or group of men, who would have a revival must purpose in their hearts to have one, and stir up their desire for it by considering the need for it, that God may be glorified, sinners converted, backsliders reclaimed, Christians revived and sanctified, and their own souls cleared of the blood of their fellowmen in the day of judgment.

The spirit of revival is a spirit of desperation and love. It won't be denied. It forgets self, the lateness of the hour, the dinner or supper that is growing cold.—*Samuel Breugle.*

If I were to have my way, I would take the torch out of the hand of the Statue of Liberty and in its stead, place an open Bible.—Marshall.

WHAT OF OUR MORALS?

We are in an increasingly encouraging phase of the military and economic aspects of the present struggle for human freedom. But what about the moral and spiritual aspect? We have done and will continue to do great things in a material sense to speed the coming of victory. But what about the spiritual basis, the moral foundation of peace? We here in Canada shamefully rent asunder in rival camps when we should live and move and have our being as one deeply united people under God—what about us with our clamoring for money, more money,—for fewer restrictions, for painless victory when millions are dying—what about us with our strikes and quarrels, with our racial and religious bigotry when civilization hangs in the balance? On the spiritual front, as a nation, we are failing. Our land is not resounding with the message and challenge of the pure, undefiled Gospel of Christ as it ought to be. We are afraid of Christ. We are leaving Him because He is too demanding! We want an easier salvation. Shame, thrice shame upon us, we want a Crossless Christianity!

—*Elbert Paul.*

HOW COULD IT BE!

In an article in the *Nashville Te nessean* of February 20, 1944, Jack S ters discussed "the tidal-wave crime" expected to follow the close the Middle Tennessee army maneuv in March and the preparation be made by officers of the law to meet

Among other things, he said: "Cri in the city and county has shrunk unprecedented lows during the mane vers, officers claim, declaring that cal underworld leaders had left for more lucrative maneuver fields." Ho ever, it was expected that they wo try to come back when the maneuv were over, and officers were det mined that they should see the 'n welcome' sign hanging throughout city and county . . ."

But there was one thing in Mr. S ter's article which, as the old say has it, "made us sit upright." *That the following statement: "Bootlegg has flourished throughout the a and was never more profitable e during the flourishing days of proh tion."* (Our italics.)

Now how on earth could that Why, the advocates of repeal said w all the energy and oratory they co muster that prohibition was caus bootlegging and that repeal wo bring the liquor traffic into the o and do away with or greatly cur bootlegging. Now look at the situat

Baptist and Reflecto

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Official Organ of the American Lutheran Conference

REV. E. E. RYDEN, D.D., Editor
Augustana Book Concern, Rock Island, I

Published monthly in the interest of American Lutheran Conference and of C tian work in general. The American Lu an Conference was organized in 1930 consists of the following independent ch bodies: The American Lutheran Church Norwegian Lutheran Church of America Augustana Synod, the Lutheran Free Chu and the United Danish Lutheran Chu The Conference has a total baptized m bership of 1,594,767. Its congregations ber 6,234, and it has 4,440 ordained mini

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The
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UME IX APRIL, 1944 NUMBER 4

EDITORIAL

urch of Christ rmed in Japan

NE OF THE MOST REMARKABLE STORIES brought back from Japan by missionary repatriates who arrived in America last December on d the *Gripsholm* is that which deals with the union l Protestant bodies in that country under the name of the Church of Christ. Although the article which tells of this development, printed elsewhere in this issue of the LOOK, does not state specifically that the Japanese erans have joined the united Church, the inference at they have done so. "Only the Seventh Day Adists and a small number of local independent churches the report of the repatriates declares, "remain outthe frame-work of the union," and these are funcng under local police jurisdiction.

ore remarkable still, according to the returned misaries, is the fact that Protestants and Roman Catholave united in the formation of the Japanese Nationhristian Council, with Archbishop Doi of the Roman rch as chairman and the Rev. K. Miyakoda of the estants as secretary.

is freely admitted by the returning missionaries that Protestant union was "not wholly a spontaneous depment from within," and that "outside circumstances influences greatly hastened the process," but it is resting to note their observation on the results of the n. Their report, which was prepared at the request ne Foreign Missions Conference, states:

Looking back over the past four years, one is gripped the conviction that this union is of God. It is diffito see how the Christian movement in Japan could e survived the present crisis had it gone into it did into the original forty-two distinct and different nents."

If it turns out that the Lutherans of Japan have become a part of the Protestant union, as is probably the case, it will doubtlessly arouse widespread criticism in Lutheran circles in America. However, here is an instance where it may be well to withhold judgment until all the facts are known. It is a significant fact observed in the attitudes of all missionaries who come back from foreign fields that denominational distinctions do not weigh nearly as heavily among them as they do with ministers in the homeland. A spirit of comradeship and understanding, despite theological differences, seems to animate nearly all of them. They make it clear also that native Christians find it extremely difficult to comprehend or appreciate fine distinctions in doctrine.

These attitudes are to some extent understandable. When the ambassadors of Christ find themselves in the ancient strongholds of Satan, surrounded on all sides by grossest paganism, spiritual ignorance, and superstition, it is not at all strange that they should feel that their primary mission is to fight the devil rather than to dissipate their strength in opposing one another. Christianity, when confronted by paganism in all of its demonic manifestations, becomes engaged in a struggle of life and death. In such a situation, Christian faith is reduced to very simple fundamentals, and the sole object of the missionary becomes to glorify Christ.

It is also easily understandable how the hatred and bitterness engendered by such a war as the present one have intensified all the prejudices of the pagan mind, rendering the position of the Christians in Japan almost intolerable. That even the Roman Catholic Church in such a situation has found it necessary to forget its traditional attitude of intolerance and intransigence toward Protestants and to enter into a defensive alliance with them is of highest significance.

PACIFIC LUTHERAN
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Christians of America, and not least of all Lutherans, may well ponder what is happening to the Christian Church in Japan. To the writer it recalls vividly the situation obtaining in Germany in 1935 when it was reported that the Roman Catholics were suggesting a similar alliance with Lutherans in order to strengthen the Church to meet the perils threatening it. The Lutherans were rightly wary of these approaches, suspecting sinister motives, but subsequent developments have indicated that such a rapprochement might have enabled the Church to take a decisive stand against the pagan philosophy that not only threatened to destroy the soul of Germany but also to bring war and chaos to all the world.

The crisis confronting the Church is by no means past. Indeed it scarcely requires a prophetic vision to see that the present world catastrophe may be but the prelude to an age of untold tribulation for the Church of Jesus Christ. That the Lutheran Church in America should remain divided in the face of such a world situation would be not only indescribably tragic but a sin against God.

Churchill Remains Silent on Peace

PRIME MINISTER CHURCHILL'S much heralded speech, which he delivered over radio on March 26 and which was broadcast to all corners of the earth, was a distinct disappointment to all those who had hoped for some clear enunciation of Britain's postwar policy. Instead, it turned out to be a mere review of the progress of the war, not altogether optimistic in vein, and a defense of his administration from critics who have been complaining that it has been tardy in bringing about certain domestic reforms.

That a feeling of uneasy dissatisfaction exists among Britons in regard to many problems incident to the war could plainly be discerned from the tone of Mr. Churchill's utterances, which sounded like that of a tired man who was seeking to justify his government. This was emphasized a few days later when the Prime Minister found it necessary to face an open challenge to his administration in the House of Commons. For the first time since his coalition government took office on May 11, 1940, it met a defeat in the Commons when that body voted 117 to 116 to provide equal pay for men and women in the Education Bill. Mr. Churchill immediately demanded a vote of confidence, and received it, 425 to 23, but the incident was sufficient to indicate that the Prime Minister's position is not nearly so secure as it has been.

Growing unrest in the ranks of British labor, attended by a number of serious strikes, together with the loss by the coalition government of nine seats in Parliament in hard fought by-elections, indicates further the dissatisfied mood of the British people.

This dissatisfaction, it is claimed by some observers, is not due so much to Mr. Churchill's conduct of the war as it is his failure to present a constructive peace policy. The average Briton is greatly concerned about the post-war world. He is fearful of widespread unemployme once the conflict ends, and he demands, above all el that every effort shall be made to build an enduri peace. But the conviction is growing among many Er lishmen that Churchill is not the man to build this po war world, and his very silence on the subject in radio address only served to confirm this suspicion their minds.

With Americans, too, who have observed that our o foreign policy is being influenced very largely by Churchill's views, the conviction is growing that we already on the road to a vindictive peace. The fact t there has been no change in the "unconditional surr der" attitude on the part of the Allies strengthens t view. The scrapping of the Atlantic Charter is anot significant straw in the wind. That this historic do ment, which once sent a thrill of hope through the hea of millions of people throughout the world, is alre definitely consigned to the limbo of repudiated "scr of paper" becomes daily more apparent. From all dences at hand, the Moscow and Teheran conferen sealed its doom.

While neither the American nor the British peo have been officially informed of all the details of agreements reached at the above conferences, Raymond Daniell, London correspondent for the N *York Times,* cabled his newspaper from the British ca tal on March 28 that these details are now no longe secret. Among other things, declares Mr. Daniell, it been agreed that there shall be no Polish Corridor postwar Europe, since such an artificial separation one part of Germany from another is regarded "a breeder of wars"! Accordingly, the problem will solved, he declares, by giving East Prussia to Polan compensate her for her eastern provinces, "now conce to be hopelessly lost to Russia." It is not explained such a naive solution of the problem will help to b about an enduring peace in Europe.

But other details of diplomatic victory scored by Russians at Moscow and Teheran are even more st ling. We quote from Mr. Daniell's cable:

"While it is not by any means wholeheartedly proved, Russia's absorption of the Baltic States and incorporation of eastern Poland as far west as the C zon Line has been tacitly accepted, and Russia is with little reason to doubt that in the Balkans she recover all the territory she regards as historically R sian and she will exercise an influence over Bulga Rumania, Hungary and possibly Yugoslavia.

"It is not expected that Soviet Russia will try to plant the Communist system in these countries, bu may be expected that like Czechoslovakia, which ha treaty with Russia, *they will find it to their interes look more to Moscow than anywhere else for guidan* (Italics ours).

According to this revelation, the United States Great Britain have already agreed to permit Soviet fluence, if not Soviet rule, to extend as far west Europe as the Adriatic Sea! The *Times* correspond however, apparently realizing the shock which would

ced among the American people by the publication se details, hastens to explain:

ere is little fear that Russia intends to communize Europe or even all that part of it which is expected me under her sphere of influence. . . . If present ations are correct, Russia has no ambitions to ytize among the nations of western Europe, but is nt to let them come under the influence of Britain, nited States, and France, when she is restored to gth and health again."

then come these significant words: "However, her Russia interferes or not, it is likely that when e is liberated the Communist party will be a force which to reckon."

ded significance is given to these words in the light address which British Foreign Secretary Anthony made before the Free Church Federal Council in on on March 28 when he made it clear that it was urpose of the three great powers—Great Britain, a, and the United States—with the possible addition rance, when that nation again rises to power, to nate the postwar world by virtue of their military t. He added that, while the Moscow and Teheran rences accepted the principle that the world com- ty would be composed of many independent States, not contemplate any kind of super-State.

view of these disclosures, it is not at all strange that is a growing feeling of apprehension in Great Bri- not only that the high ideals enunciated in the At- Charter, guaranteeing freedom and justice for all ns, large and small, victors and vanquished alike, been definitely repudiated, but that Britain, Russia, he United States have launched out on an imperial- policy which contemplates a division of the spoils ar. All of which means, of course, that the postwar d may look for crisis upon crisis, convulsion upon ulsion, and catastrophe upon catastrophe, until our zation ends in utter chaos.

e the American people also thoroughly awake to danger? Surely, if the Atlantic Charter is no longer fect, the American people have a right to demand ar statement of our war aims and what kind of a war world our leaders are planning. Men are willing ght and to die for ideals, but not for a perpetuation wer politics and for a selfish imperialism which has dy brought untold woe and misery to the peoples ne earth.

mand War Objectives fore Invasion Begins

HARACTERISTIC of the feeling of dissatisfaction which animates many Americans over the failure of American government to state clearly the objectives which we are fighting is a resolution adopted recently meeting of the Evangelical and Reformed ministers reater St. Louis. Asking for the drafting and publication of "just, specific, and reasonable war aims," the resolution also urged that the contemplated invasion of Europe be postponed.

Germany, the resolution declared, is already sufficiently weakened to be willing to listen to a reasonable peace, and it continued:

"It is our firm conviction that the publication of such war aims at this time would do more to break the hold which the Axis leaders still have on their war-weary, helpless people and make them ready to lay down their arms than could any military invasion."

The ministers endorsed the recent seven-point "Declaration on World Peace" issued jointly by Protestant, Catholic, and Jewish leaders in America "as the only kind of war aims that can bring about a just and lasting peace."

The plea of the St. Louis pastors will find an echo in the hearts of countless Americans. It may be that the impending invasion of Europe is the only way by which Germany can be brought to her knees, but it would be regrettable, as we pointed out in these columns last month, if every other resource were not exhausted first before such a bloody undertaking becomes a reality. If the crushing of nazi tyranny in Europe is merely to make possible the establishment of soviet despotism, it may well be asked why American blood should be spilt in such a cause.

There must be no peace until the German war lords are willing to lay down their arms and to surrender their ill-gotten spoils, but the peoples of Germany should be given an opportunity to agree to a just and generous peace before they are doomed, both by their own leaders and the Allies, to fight on to the bitter end.

Council Reorganization a Step Toward Unity

A LONG STRIDE in the direction of greater unity and cohesion among the Lutherans of America was taken on March 22 when the commissioners of the National Lutheran Council met at Columbus, O., and unanimously approved a proposed new constitution and set of by-laws to govern the future work of the Council. How important this document really is may be gathered from the fact that representatives of eight Lutheran general bodies, embracing approximately 3,500,000 of the 5,000,000 Lutherans of the United States and Canada, voted for its adoption. It will become effective when six of the eight bodies give their approval to it at their official conventions this year.

Aside from the fact that the proposed constitution provides for a thorough reorganization of the Council and a far-reaching expansion of its functions, perhaps the most significant feature contained in it is the provision for triennial free conferences of Lutheran pastors and laymen, representing all of the participating bodies in the Council. In a sense, this may be said to change the

character of the Council from a mere functional agency to a loosely-knit federation. As such it may be said to fulfil the hopes of many Lutheran leaders who have been praying and striving in recent years to bring about unity in the Lutheran household of faith and who regard such a federation as the first logical step in the direction of final organic union.

The new constitution, in fact, envisions a larger organization than is embraced in the present membership of the Council. According to its provisions, any Lutheran general body which approves the constitution is eligible to participate in the work of the Council upon presenting to the officers of the Council its official declaration of such approval and upon being formally received by a vote of the Council. The extent of such participation may be determined by each member body. If it desires to cooperate in only certain fields of activity, such limited participation, according to the new document, shall not affect the relationship of such a synod to the Council as a whole.

These provisions should make it possible for every Lutheran church group in America to become a member body of the Council and to participate at least in some phases of its activities. As a friendly gesture to general bodies not now affiliated with it, the Council instructed its executive director, Dr. Ralph H. Long, to transmit to all such a copy of the new constitution and by-laws as soon as the document has been officially adopted.

Indicative of the increasingly important role which the Council will play in the future development of the Lutheran Church in America are the provisions in the new document for significant expansion in its activities. Born out of the travail of the first World War, it would seem as though God, in the new crisis which has come upon the Church, is pointing again to the Council as a rallying point for the divided Lutherans of America. For instance, American Missions, which was launched as an emergency measure to care for the spiritual needs of unchurched Lutherans in defense areas, will become a permanent division of the Council if the new constitution is approved. This may eventually bring about coordination, and possibly cooperation, in all home mission activities of the participating bodies. What this will mean in the elimination of unnecessary duplication in the expenditures of money and man-power is easily envisioned.

Still more significant is the provision in the proposed by-laws for adding from time to time such additional divisions in the Council as may be desired, and specific mention is made of World Missions, Youth Work, Parish Education, Higher Education, and Student Work as possible new fields of cooperation. It does not require much imagination to perceive that such a development would bring not only foreign missions under the scope of the Council's activities but also would embrace almost every phase of work now carried on by the various synods at home.

According to the new constitution, the future work of the Council shall be carried on through divisions, departments, bureaus, and commissions. These may be described as follows:

A *division* is to be a functional agency in a particular field of the work of the Council. Three such divisions are immediately provided for, namely, American Missions, Public Relations, and Welfare, each of which is to have an executive secretary. As stated above, other divisions, such as World Missions, Youth Work, Parish Education, Higher Education, and Student Work, may be added, if desired.

A *department* is to be a sub-section of a division. As set up in the by-laws, a Division of Public Relations would include a Department of Research and Statistics and a Department of Public Information. A proposal has been made to create a Department of Rural Missions in the Division of American Missions.

A *bureau* is to be a functional agency in a limited field serving the Council and/or the participating bodies.

A *commission* is to be a functional agency serving in a temporary or emergency situation. The Service Commission, which was created to take care of spiritual ministry to the men in the armed forces, is an example of such emergency activities.

While the reorganization of the National Lutheran Council undoubtedly points in the direction of an eventual organic union of the Lutheran forces of America, it is clearly not the purpose of those who have drawn up the new constitution to force the issue. On the contrary every precaution is taken in this historic document to safeguard the integrity and autonomy of the participating general bodies. For instance, most of these will have representation on the Executive Committee of the Council, and all of the synods cooperating in any particular division of the Council shall have the right to appoint through their proper authorities, representatives on the committee which is to govern the work of such a division. In this manner the participating bodies will have a tie-up with the Council not only through the commissioners elected to the Council but also through membership on its various functioning committees.

We have indicated before in these editorial columns that the year 1944 will be a year of destiny in American Lutheranism. This was indicated, first of all, when the American Lutheran Conference, through its Executive Committee and its Commission on Lutheran Church Unity, adopted its Overture on Lutheran Unity to be presented to all Lutheran bodies this year. It is indicated again by the new constitution which the National Lutheran Council is now submitting to its participating bodies. When the history of the Lutheran Church in America is written, it is our prophecy that these two documents will be recorded as marking two of the most important milestones achieved in the long and difficult march toward Lutheran unity.

How Will They ify Invasion?

EWHERE in this issue of the OUTLOOK is a riendly letter from the Rev. E. H. Wendland, Lun pastor of the Wisconsin Synod, in reply to our rial of January entitled "Lutheran Competition, or eran Unity?"

vas Pastor Wendland who directed the initial survey oline, Ill., which resulted in the organization in that of a congregation of his synod.

are happy not only to print Pastor Wendland's , but also to accept his explanation that the ap- h which was made to a member of the First Lun Church of Moline was due to an error and that not the policy of the Wisconsin Synod to proselyte g the membership of other Lutheran bodies.

e main issue involved in the organization of the congregation remains untouched, however. In our ary editorial we said:

is difficult to understand what motivates a Lun church body to begin home mission activity in a munity in which another Lutheran group has car- on intensive work for nearly a hundred years and e some of its most important synodical institutions ocated, including its college and theological semi- "

course, it will be argued that, since the Wisconsin d has no relations of any kind with the Augustana d or any other member body of the American Lun Conference, it is under no obligations to observe siastical ethics in the establishment of new missions field already occupied by these bodies. More is the It is a sad situation in the Church when one group utherans not only refuses to have fellowship with r Lutherans but actually sets up opposition altars pulpits. It is still more lamentable when such a p not only refuses to meet with other Lutherans for purpose of trying to reach an understanding, but gates and condemns a sister synod for making such avors.

A Double Task

HIS STRIKING HISTORICAL SURVEY, *Man and Society,* Professor Sorokin piles up the evidence that, ny time of crisis or catastrophe, both individuals and ps either rise to unprecedented heights of character heroism or sink to heretofore untouched depths.

st that is happening all over the world today.

here is no more vivid illustration than in the relations iverse racial and religious groups. At the very mo- t when the most barbarous program in history at- pts to exterminate an entire people throughout a inent, and its vicious virus threatens to spread in lent contagion to this hemisphere, the leaders of pre- sly antagonistic religious communions are drawing closer fellowship for common action than at any date Western history. This is happening in Holland and many and France and other continental countries where Catholics and Protestants increasingly think and speak and act together, and where a principal united concern is protection of Jewish citizens. The first obligation upon champions of freedom from every faith is to stand shoulder to shoulder to scotch the demons of intolerance, prejudice and persecution wherever they raise their ugly heads.

But that is not enough. Behind every major type of racial or religious conflict, there lie genuine grounds of distrust. These must be faced, and talked and thought through, by those resolved to work together against intolerance. There will be no wholehearted cooperation between Protestants and Catholics so long as authoritative spokesmen of one Church seek to deny to a minority of the other faith in some lands the equalities which they demand for themselves in lands where they themselves are the minority. There will be no secure foundation for inter-faith comity until these profound issues are met and mastered.

Thus a two-fold task is proposed to us—to struggle unitedly against the fanatic expressions of bigotry *and* to wrestle with each other over the underlying sources of conflict.

New York City Henry P. Van Dusen.

The Conference Corner

By President H. L. Yochum

THE MORE I STUDY the "Overture for Lutheran Unity" the more I am impressed by the trenchant quotation from the Augsburg Confession which stands at its head. It sounds a solemn note, worthy of that great historic document; and its spirit seems to permeate your entire Overture.

*

Let me assure you that this was the intention of the authors. Earnest and solemn concern for the highest good of all Lutherans was in the hearts of the members of our Conference Commission on Unity. And you will note that the emphasis on mutuality, which characterizes the entire document, is tersely expressed in this brief quotation. It is our hope that all who read the Overture will sense this spirit of solemn earnestness, and this fundamental attitude of emphasis on mutuality.

*

In the first statement I thought I caught a pointed reference to a trend of thought found not infrequently in very recent years, a tendency to disparage our traditional concern for right standards of doctrine and practice, an inclination to blink at existing differences for the sake of effective cooperation in this time of emergency.

*

Your interpretation of the first statement is correct. (Our reader is advised to study the wording again as you find it in the January issue of the OUTLOOK; otherwise these comments will be meaningless.) Some pastors and more laymen argue that the force of circumstances

today justifies or even demands that we relax our standards of unity. I wonder what advice they would have given to Luther at Marburg in 1529! If we agree that external expediency did not warrant yielding a few points on that occasion, it seems to me that there is little excuse for condoning an indifferent or latitudinarian attitude today. If we were to give up that which has been the very genius of our Lutheran Church, a jealous concern for the integrity of our doctrine and practice, no possible advantages could be adequate compensation. It is particularly in a time of emergency that the trumpet must sound a clear note! To evade the problem by an easy acquiescence to actual differences is far worse than to attempt to solve the problem by reconciling those differences, now and always.

*

Well, it is hard for a Lutheran to hold the opposite view on that point, though I suspect many will demur at too much emphasis on it right now. We find not only our synodical bodies but even our own individual minds torn between two conflicting considerations: the ingrained urge to cling to high principles and strict standards, and the impulse of the moment to yield a bit for the sake of fuller cooperation, a more united front to outside forces, a wider and more inclusive fellowship.

*

You can see why we put this point first in our Overture. If we remember the rock from which our Church is hewn, those formative years of tension during the Reformation era, the fate of denominations which diluted their spirit of confessional loyalty and yielded to indifferentism and latitudinarianism, surely we must agree that this first point is necessary and fundamental.

*

The second statement follows in close logical sequence, I notice, as indicated by its first word. Again I must admit that it is hard for a Lutheran to dispute the facts here stated. Some of us may feel that there has been too much insistence on the acceptance of our historic confessions as a requisite for fellowship. Yet the results of the defection from historic standards on the part of most Protestant denominations warn us against growing lax. I suspect we do not study our Book of Concord as we should, and as a result our pledge of subscription at ordination has lost some of its significance.

*

Great products of genius in religious literature, as in music, are appreciated most by those who have studied them thoroughly. And here let me call your attention to a rather amusing inconsistency: often those who hold those confessionl writings in rather low esteem are the very ones who insist that the 16th century statements are quite sufficient and no more need be added.

*

Which brings us to the third point; and here I warn you the opposition becomes more vocal.

*

Yes, I know. Theses do not hold a very high priority rating now. There is a sense of weariness which overpowers many of us at the very mention of theses. Yet I seem to remember an occasion when ninety-five of them were needed, and their author is still honored by all of us. I know that unity will never come by way of theses and that joint commissions might meet for decades before reaching complete agreement on all points which some might consider essential. Yet note this: when two nations find that peace is threatened by differences, we expect them to adjust their disputes by negotiation, drawing up some sort of agreement or pact. When labor and management cannot agree on terms, we expect them to settle their quarrel by fair adjudication with a definite contract in writing as the result. And I see no other way for us to solve our problem of existing differences than by negotiation, by the agreement of all concerned to definite statements in writing which are mutually acceptable. It is deeply to be regretted that differences exist and arise anew from time to time. But that seems inevitable, not entirely a matter of choice with most of us. Our choice is this: shall we face the issues, define them, resolve them, and testify to our unity and reassure one another by official statements? Or shall we petulantly brush aside all such statements and tolerate divisive differences rather than eliminate them by joint study?

*

We'll have to leave that question hanging in the a until we resume our conversation next time. Then I wan to ask some pointed questions about your third proposition.

Campus Perspectives

Conducted by Fredrik A. Schiotz, Executive Secty., Student Service Dept., 327 S. LaSalle St., Chicago, Ill.

Religious Emphasis Week

A WEEK OR WEEK-END set side for religious em phasis is no longer limited to church colleges. To day a number of state and private universities sponsor such an effort. On the small campus the week is characterized by chapel and convocation addresses, followed up by group meetings. The large campus is less apt to have the general meeting; it concentrates on group discussions. Group meetings may vary from classroom hours, fraternity and sorority dinner or fireside meetings to denominational church group sessions. Personal counseling is common to all religious emphasis programs.

The general reaction to such meetings is good. A few jibes may be made by critics on a large state school campus; but administration forces are almost always cordial—and often they go out of their way to be encouraging. Occasionally, there will be men on a church college campus who offer criticism with the quip that Christianity is an affair for every day rather than a truth to be emphasized only one week in the year. But such criticism has no point. Religious emphasis weeks are usually sponsored by those who are eager to see students live the daily life in the strength of God's grace. Furthermore there are today almost no colleges in the North wh

religious emphasis week a time of coercive emo-lism. Contrariwise, it becomes a time for:

) *Resolving confusion that may have set in;*

) *Re-orientating thought and life with reference to God's truth;*

) *Commitment in areas of life where decisions have been impending.*

is year we have had opportunity to observe the us-wide state school religious emphasis week; a ar effort on a large campus, but limited to Lutheran nts, and a church college Christian emphasis pro-. From such one comes away with some definite ressions.

e general religious emphasis program at a state ol contributes something to giving religion *standing* e campus. However, the real help that students may usually accrues to those who already are interested. help that may be given is most often in the area of s, vocation, and marriage. Many varied points of view within the field of religion will be heard; and so the student may get knowledge about religion. But at the level of commitment, faith, and prayer, the contribution is often weak.

Where a Christian emphasis program is planned by and for our own students—even though it be on a state campus, there is a freedom present that can't be when the work is campus wide. The theology in which ethics has its root may be faced along with the practical applications of the Christian faith. It is in the *at home* atmosphere of such an arrangement that personal faith gets its roots down into the subsoils.

In the church college Christian emphasis week one recognizes that the drift of school life is behind the program. Speakers may assume that foundations have been laid and may proceed to build. The week's program is not a detached effort, but a special approach to what is the integrating core of campus thought and activity. This makes for a freedom that neither of the other settings can pretend to give.

"Things That Belong to Peace"

By Eric J. Gustavson
Pastor at Annadale, Staten Island, N. Y.

"MEN WANTED" SIGNS are everywhere these days—men are being begged to work. Many of these jobs are very interesting and re-erative. Everybody, of course, wants the good jobs especially those with glory in them. For human be-are built that way—wherever there is a little glory we will take it! Some people would even like to be —for there is glory in it, you see!

ut those who aspire to the status of divinity either historical perspective (for it is a long time business being God), or they lack imagination or spiritual ght. You have to be a border-line case—one has to lence some rather strong spiritual moronic leanings hink that one can be God and make a success of it. best moron stories are about those who tried to be and couldn't make the grade! For to be God has ays been a hard job.

was not easy that day to be God when He sat look-over the fair city of Jerusalem. His big heart wept rowing tears of love—tears of compassion—tears for living who were homing in sepulchers of their own king. It was a hard day for God when He saw Jeru-em's long history of divine grace, the past splendor of temple, and her inhabitants who were now turning ir backs on Him.

t was not easy for the God of Peace to see the moral rfare, the disintegrating forces, the aggression of sin nging violence to the personal life of the city. So, in agony of His sensitive soul, He cried out with tears almost as bitter as the blood-drops of Gethsemane, "If thou hadst known in this day, even thou, the things which belong unto peace!"

He Is Still Weeping

Making the picture contemporary—it is as though God in His divine perspective had looked out over our land and over the nations in our time seeing the tragedy of this blacked-out world, with all of its suffering, the chaos, the unshackled hell. And we think we can hear between the booming cannon, the rumbling of tanks, and the cries of the dying, the pain-laden words of our God: "If thou hadst known this day, even thou, the things which belong to peace!"

But we have refused to listen. We have persisted in defying the moral law which God, the great "I Am", has placed at the heart of things. We have refused to cooperate with the principles of divine goodness at the heart of the universe. We have lifted up new gods and paid homage to them. We have violated the gentle God of Peace and have nailed Him to the cross of our own selfishness. In our mad rush for gold and for power, we have identified ourselves with the superficial religious mob. We have hypocritically knelt at the gilded altars of a pseudo-Christianity that has sold out to its economic environment. We have cried, "Hosanna to the Son of David," but our hands drip with the blood of our fellow men. And in the semi-darkness of our age, which has refused to let in any more divine light than is convenient, we have shadowed the gentle Prince of Peace until

we have forced Him into the dark corner of hate, greed, and compromise, and then we've knifed Him in the back! We have betrayed Him to the Caiaphas of Mars and, as we have dexterously placed Him on His twentieth century cross, we can barely see Him hanging there for the smoke of gun-fire which is in our eyes, and the smoke-screen of hate all but hides Him from us. We think we can hear Him weep and from His sensitive lips the words of the suffering God comes to haunt our consciences: "If thou hadst only known the things that belong unto peace, but now they are hid from thine eyes!"

"We Are All Wrong"

In this whole tragic picture the words of Kierkegaard apply: "The great consoling thought is that before God we are all wrong." "We have all gone astray, there is none that doeth good, no not one." We live in a world of our own making where all hell has broken loose, and we are suffering the inevitable consequences of our sins as individuals and as a nation. Just as it lies in the very nature of things that Jerusalem which had turned its back on God invited the hand of justice to raze it to the ground, so the world today, having turned its back on the Christ, is suffering the horrible tragedies which war brings to a people—proving the well-tried truth, "Either cooperate with the moral laws of God at the heart of the universe, or get off the earth."

But we started out by saying, "It is not easy to be God." We may think our self-wrought war is hard on us, but our God, if He is like Jesus Christ, has a capacity for feeling much greater than ours. His love goes deeper, His horror of sin is more intense, so He suffers more than we can imagine. Next to God, no doubt motherhood suffers most in war-time, and of course our boys and their fathers suffer, too, but in the words of Leslie Weatherhead, "God is the greatest casualty in this war" —just as He was the greatest casualty of a pagan Jerusalem. While it is true that Jerusalem was razed to the ground and that her inhabitants ultimately suffered the inevitable consequences of their sins, yet let us not forget that our Lord's heart was broken as He viewed their tragedy from a cross on a hill outside that doomed city. It is a suffering God whom we worship and in that thought there had ought to be some consolation for us in this day of our Gethsemane.

The Things That Belong to Peace

Let us leave the tragic picture of our suffering God for a moment. Now that we find ourselves in a condition similar to that of the people of ancient Jerusalem let us ask ourselves the question: "What are the things that belong to peace?"

It is well to remember that there is a distinction between the peace of Christ and the peace the world acclaims. "Peace I leave with you: not as the world giveth, give I unto you" John 14:27. The peace of Christ is not merely the quiet absence of hostility. It is on the contrary, the tranquility experienced by people whose wills are in accord with God, who are, so to speak, "on th beam" of God's will. They are those whose lives a integrated with Christ at the center. People who poss this "peace that passeth understanding" are those wh cooperate with God's way of life through Christ, an this implies faith and repentance.

This was the fundamental distinction which theol gians held centuries ago when they said, "Where there is peace there is concord, but where there is con cord there is not necessarily peace." True peace, th peace a Christian knows, therefore, is not just an agre ment not to disagree, nor is it an argument imposed b force or by some outside agency. In our social relatio ship it implies the union of human wills with one anoth in cooperation with the will of God. Universal peace then, in the truest sense of the term, cannot become reality until men and nations bow beneath the kind but kingly sovereignty of Christ. Without that, the n tions may cease hostilities for awhile, and perhaps fo ever (dare we hope that?), but they will still live in perennial mood of skepticism and distrust.

Can Train Social Conscience

This does not, of course, eliminate the necessity working together with the great movements now on fo to prepare the world for a "Just and Durable Peace" There is a social conscience, and we can train that con science to recognize the ideals of Christian conduct an idealism. Concord, we believe, can come about throu arbitration and treaties.

War can surely never bring true peace, though it c probably bring temporary concord (and we are not t sure even of that, for force has never brought peace). cannot come that way any more than you can force person to be inwardly happy. It is like bringing som one whose taste in art doesn't go any higher than Mick Mouse or Dick Tracy and expect that person under com pulsion to enjoy a masterpiece by Raphael or Hoffma We have to develop a taste for the real thing. That what a Christian experiences when he has found fello ship with God through Christ. He then is no longer sa isfied with mere concord between himself and his fell men, that is, a sort of "on talking terms treaty on pape proposition. A Christian has the real thing, an inn peace, a poise based on fellowship with the Prince Peace who made peace with us by the blood of His cro

Just as peace can come to the individual only wh through repentance and faith he has been taken into t fellowship of God, so true peace can come to the natio only when they take Christ into their fellowship throu repentance.

Where Church Has Failed

Here is a real challenge to a Church which has be so busy cranking up its ecclesiastical machinery that has let a world go to pieces while we have been toss around beautiful and pious platitudes. A contempora preacher in a recent sermon said, "Christian people

the official paganism of modern Germany and d in holy horror of godless Russia," but, he implied, e same people do next to nothing to help their next neighbor find "the things that belong to peace". In same sermon he quotes Jacques Maritain as saying a Russian Christian now in exile made this state-t, "The posture of Christian society in face of com-ism is not only the posture of one who carries in his t eternal and absolute truth, it is the posture of the rit who has failed to live this truth, and who has ayed it." There we have it! "A Christianity which ly believed and not lived is no match for a com-ism or paganism that is lived as well as believed." hat we need is a totalitarian Christianity. We must a Christianity that covers our actions as well as our efs if we are to help usher into our war-torn world things that belong to peace". We Christians carry ur hearts the eternal and absolute truth, but we are rits who have failed to live this truth and who have ayed it. A heavy indictment—but isn't it true?

No Peace without Christ

inally, let it be said that the peace which we all so estly desire, in the last analysis, is the gift of God. It is our Lord who said, "My peace I give unto you"; it is not of human origin.

It would seem that God has, as part of His purpose of judgment in this war, to bestow a final discipline upon us which will lead to our salvation by showing us how utterly shallow man's peace efforts are if the divine love of Calvary has been left out. The Church of Jesus Christ must fit itself into this plan of God by showing the nations that we can expect nothing more than a temporary cessation of hostilities rather than a genuine peace unless it is a Christian peace. The Church's supreme task in our day is not to minimize the value of concentrated and intelligent effort in behalf of justice and so-called world peace, but the Church must magnify divine grace and love as essential to "the things that belong to peace." This is what Christ had in mind for the conflict-torn Jerusalem of His day and for the war-torn Jerusalem of our day. It is the Church's mission to present to the world in our time the Prince of Peace, the "peace be unto you" Christ, the suffering Christ "who holds with His broken hand the red rose of our salvation and the white lily of our peace". For the sake of the suffering Christ, let us not fail Him!

Latin America and Protestantism

By George P. Howard
Evangelist to the Cultured Classes of Latin America

ARE PROTESTANT MISSIONS an obstacle to the "Good Neighbor policy in Latin America? This was the question I propounded to leaders of ught in a recent trip through Chile, Argentina, Uru-y, Brazil, Peru, Bolivia, Colombia and Mexico. In dreds of interviews, I was able to discover that the t thought in Latin America ridicules any such idea. Dr. Casal Castel, a prominent Argentine educator and leading Roman Catholic writer of that country, says a written statement which he gave me: "I consider t the presence of Protestant missionaries and teachers o have come from the United States to my country is most effective expression of Good Neighborliness. It he spiritual expression of American solidarity. When erica shall have done away with all 'spiritual tariff lls,' on that day the dream that we have had for the w world will have been fulfilled." He further adds t when we deprive others of their liberty, sooner or er we lose our own.

Dr. Ossorio y Gallardo, former ambassador from the anish Republic to Argentina, said to me: "As a Catho-, I do not see that you as a Protestant have anything do in South America. But as a liberal and as a man democratic spirit, I shall fight to defend your right to each your gospel anywhere and everywhere." He said that only a small majority in Spain, and the same was true in most South American countries, were intelligent, sincere followers of the teachings of the Catholic Church. "All fascists in Argentina," he said, "are Catholic, and the fact that they fight freedom and democracy proves clearly that they are the defenders of privilege rather than the followers of a faith."

A Stimulus to Decadent Church

Dr. Manuel Carlos Ferraz, president of the Supreme Court of the State of San Paulo, Brazil, said: "Protestantism has been a stimulus to Catholicism in my country. It has aroused that Church from its sleep of centuries. When Catholicism was the state religion of Brazil and it had no competition, that Church fell into a state of decadence."

Dr. Hugo Fernandez Artucio, a member of the Uruguayan House of Deputies, a prominent writer and discoverer of the Nazi net-work in Uruguay, said to me: "Protestant missionaries and teachers represent the spiritual America which Uruguayans love. . . The spirit of Catholic intolerance which is being reflected in the foreign policy of the United States at present is very disturbing to us in Uruguay; we take it as a symptom of a

dangerous leaning toward totalitarianism. There is evidently a clerical uprising in the world today, and it would appear that it is gaining strength in the United States."

Dr. Ghioldi, writer, educator and editor of an important Buenos Aires daily, and a recent delegate from the Argentine government to the United States to study educational problems, wrote to me as follows:

Alarmed at Policy of United States

"The work accomplished by British and American missionaries has never created difficulties, nor stirred up trouble. Its very variety—preaching, service in the interest of human welfare, a high type of recreational activity, and sense of human solidarity—all are looked upon with great sympathy by those of us who see in religion a force that tends to draw men together. As an educator, I cannot forget the valuable contribution which a Protestant educator made to the development of education in my country by introducing the Lancasterian method of teaching. The attitude of those who have questioned the value and legitimacy of Protestant missions reveals the fact that they are out of step with the times. Is not the world today struggling for religious freedom? Has not the world discovered with horror the consequences of a religious totalitarianism?

"It were well for those who are over zealous in emphasizing the differences between Protestantism and Catholicism to remember that there is a common root which binds these two together. I refer to the Bible. In the presence of that book, jealousies and attitudes of intolerance ought to fade away.

"I will say further: Many South Americans are alarmed at the policy of the United States which tends to reinforce the political power of the Catholic Church in South America, especially in those countries in which that Church supports autocratic governments. The final result is the strengthening of dictatorship on our continent.

"There is no hostility on my part toward Roman Catholics, but it must be remembered that in Latin America a priesthood predominates which has been trained in the tradition of Spain and Italy, which is very different from the Catholic tradition in other countries."

Contributed to Moral Weal of Chile

Ex-President Alessandri of Chile said to me in a personal letter: "I have no hesitation at all in declaring that as a result of a continuous and attentive observation of the work Protestantism realizes in my country, I give it my unstinted applause and recognize that it has always contributed to the progress of our country and the moral improvement of our people. Its schools, its philanthropic and social service activities, its propaganda and its teachings have always been inspired by the highest Christian principles and by the ethical doctrines of love and pe to all men."

Manuel Seoane, editor of Chile's most popular ma zine, after a recent visit to the United States, wrot book with his impressions. He there remarks that he h noticed that the influence of the United States gove ment was producing a return of Protestant missionar from South America and encouraging the sending Roman Catholic missionaries. "We resent," he said me in a signed statement, "that an inquisitorial office tablished in any foreign office should decide whom are to entertain as our guests and who should not en our countries." Dr. Seoane is a Catholic with a sis who teaches in a nuns' school in this country.

Perhaps the attitude of the vast majority of La Americans could not be summed up better than by statement of Dr. Luis Alberto Sanchez, a distinguish Peruvian publicist, who is at present lecturing at Mic gan University, and who recently said:

Latin Americans Looking for Light

"Fundamentally a believing people, though tempora ly skeptical and consequently filled with uncertain Latin Americans need to find their way by looking by taking their bearings and examining different rou My own experience has taught me that this slow a painful method, this wading through layers of pati routine, is the best way of getting at the essence things. Let people from everywhere come to our co tries; let them come each with his truth, his culture, language, his religion. Here with us, they will be c verted to what is ours in the measure to which what ours is purified and amplified in contact with what theirs. Our great weakness, I repeat, is that of liv colonially and of being treated as colonials. We do need liberators whose first word to us would be learned in some foreign office, however generous righteous that word might be. Let religious faith co to us without the trappings of monopoly and without lubrication of imperial privilege. Faith is not creat nor strengthened by external methods. It is an intima process, an unsettling process, an eminently perso process. It is generated as the result of an irresisti necessity and it develops best in open spaces, in cont with other lives, other ideas, and above all, in cont with nature which though close to man is still so fore to man.

"Let no government office, therefore, pretend to t us under its tutelage even in matters religious. Let th leave us free to determine at least our metaphysi destiny, since they have deprived us of the privilege doing this in a physical sense. And may they believe when we say that there are areas in individual and c lective life where the worst prescription—is a presc tion! And the problem we have been considering i case in point."

Preaching in War Time

By J. A. Dell
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REACHING IS always the same; the proclamation of sin and grace.

Preaching is always different; for it must reflect everlasting truths in a way to reach men's minds at ren time.

e question may arise: Is not such adaptation of the d to the hearer the work of the Holy Spirit? No t; but God calls us and uses us as intelligent instruts, not as mere phonograph records. To "be instant, eason, out of season," does not mean to let fly reless of the needs, situations, circumstances of the ers.

rticular circumstances lift some elements of God's n into the foreground, or throw new light on them, eveal new relations between them. Thus our world tion in the middle of the Twentieth Century pres us with a number of paradoxes; that is, the old ns seem to run into contradictory facts. As leaders hristian thought we must help our people to recon- certain truth with apparent contradiction. A few ese problems and difficulties have been selected for ideration in this article.

I. PROVIDENCE AND SCARCITY

There are the promises of God concerning His lov- providence. "Consider the lilies of the field, how they v; they toil not, neither do they spin, and yet I say you that even Solomon in all his glory was not ard like one of these. Wherefore, if God so clothe the s of the field which today is and tomorrow is cast the oven, shall He not much more clothe you, O ye ttle faith?" Matth. 6:28-30.

Behold the fowls of the air, for they sow not, neither they reap nor gather into barns; yet your heavenly ner feedeth them. Are ye not much better than ?" Matth. 6:26.

Thou preparest a table before me in the presence of e enemies; Thou anointest my head with oil; my cup neth over." Ps. 23:5.

Trust in the Lord and do good; so shalt thou dwell he land, and verily thou shalt be fed. . . They shall be ashamed in the evil time, and in the days of ine they shall be satisfied. . . I have been young and am old, yet have I not seen the righteous forsaken, his seed begging bread." Ps. 37:3, 19, 25.

. Now consider the reality of scarcity and want. I do mean the fact that gasoline and shoes have been raed in the United States, or that sugar, potatoes, cof- meat, candy, chewing gum and canned goods have n hard to get at different times. I am not referring to the present situation in this country at all. We have not actually suffered. Comparing our lot with that of some other nations, we have every reason to remember the Persian proverb, "I had no shoes, and I complained until I met a man who had no feet."

But how about those other peoples who have suffered want and are suffering? In occupied territories such as Greece, France, Belgium and Poland, starvation has killed thousands of people and ruined the possibility of health and happiness for thousands more. I do not mention China and India, where hunger is the constant companion of millions, because those are not Christian lands. But many of the starving people of Europe are Christians who have the same promises in the Bible that we have. Our own period of depression comes to mind, too, when many people in rich America, godly, industrious people, could find no work, and without any fault of their own were driven to a minimum subsistence, below the level of health and efficiency. It can happen again, and in a more aggravated form, when the war fever leaves our economic system and the chill of an impoverished, debt-laden world takes its place.

It will not do to say that all this is not God's fault, but man's. That is true enough. But the promises of God as stated are absolute and without condition. "Thou preparest a table before me *in the presence* of mine enemies." He does not say, "In the days of famine they shall be satisfied *if* the acts of wicked men do not make it impossible." He simply says, "They shall be satisfied." He presupposes, and we believe, that His arm is not shortened, and that with God nothing shall be impossible.

3. What shall we say then? We cannot ignore or soft-pedal the promises of God in hard times, and hope that when we get around to them again in better times people will have forgotten their former misery. Nevertheless, there are some things we can say in our sermons, as the text presents the opportunity.

a. We can remind our people that God does not invite us into His kingdom for the sake of the earthly advantages and luxuries that we shall enjoy therein. On the contrary, He warns us distinctly that the lot of the godly man in an ungodly world is not going to be altogether pleasant. "We must through much tribulation enter into the kingdom of God." Acts 14:22. And while the unpleasantnesses that come to us as Christians do not always take the form of bodily hunger and physical deprivations, these are not excluded from the possibilities. We hear Paul say by the Spirit, "If in this life only we have hope in Christ, we are of all men most miserable." I Cor. 15:19. And later, describing some of his own misery in this life, he writes, "In watchings often, in hunger and thirst, in

fastings often, in cold and nakedness." II Cor. 11:27. The letter to the Hebrews, recounting the trials of Old Testament saints, says, "They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented." Heb. 11:37.

b. We can point out, too, that our Lord in that passage in the Sermon on the Mount where He speaks of the lilies of the field and the fowls of the air, says, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Matth. 6:33. There is a promise there that God will provide for our earthly needs; but at the same time a warning that the satisfaction of those needs is not to be our main objective in life. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matth. 4:4.

c. We can urge our people also to keep alive their faith in the wisdom and love of God *in spite of* hardships and trials. This can be done by remembering all the miracles of providence from the manna in the wilderness to the loaves and fishes in Galilee. And it can be done by remembering that God's ways are not our ways, and that sometimes "behind a frowning providence He hides a smiling face." "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Heb. 12:6. If we can just keep fast hold on our faith in His love, we shall not be tempted to question His wisdom or His power. We should be able to declare as firmly as the three Hebrews threatened with the fiery furnace, "Our God is able to deliver us. . . *but if not*" we are going to go on serving Him nevertheless.

d. And we can call to the remembrance of our Christian people that God works through means—often through Christian men and women. When famine struck Egypt, He had Joseph ready and waiting to interpret Pharaoh's dream. When famine came to the Christians in Palestine, God provided for them through the gifts of the Christians in Macedonia. Perhaps He wishes to feed the hungry in Greece and elsewhere through the brotherly love of His servants in America. That should call for our reconsecrating ourselves, both nationally and individually, to a devoted stewardship of God's wealth.

II. RETRIBUTION AND PERMISSION

1. There is first the doctrine of retribution. "I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." Ex. 20:5. "God repayeth them that hate Him to their face, to destroy them." Deut. 7:10.

"God is angry with the wicked every day; if he turn not, He will whet His sword." Ps. 7:11.

"The wicked have drawn out the sword. . . Their sword shall enter into their own heart." Ps. 37:14, 15.

"I will not keep silence, but will recompense, even recompense into their bosom." Isa. 65:6.

"Behold, I will visit upon you the evil of your doings, saith the Lord." Jere. 23:2. There are many more such passages, which declare in the plainest possible terms that God will punish the evildoer.

2. On the other hand, there is the disturbing thought of the enormous wickedness of modern war; and not only that, but of world wars recurring every generation. Why does not God visit such wickedness with a retribution so swift and terrible as to discourage once and for all time any idea that plunging the world into war can be profitable for anyone? Why does God permit all the sorrow and pain and anguish of soul that is brought by war and its gruesome companions, famine and disease? Does it not seem that God is either powerless to prevent these catastrophes or has turned away from man in disgust?

3. What shall we say to these things?

a. First, we can reaffirm, on the solemn authority of God himself, the certainty of judgment. "We must all appear before the judgment seat of Christ, that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." II Cor. 5:10. He "will bring to light the hidden things of darkness and will make manifest the counsels of the hearts." I Cor. 4:5. Whether a just retribution overtakes evil men before our eyes or is delayed until later, it is as sure as God's righteousness and as inevitable as His justice. "Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. . . The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him, for He seeth that his day is coming." Ps. 37:1, 12, 13.

b. But another thing that we should not hesitate to say is that war is itself a judgment of God upon sinners and that we share in the judgment because we share in the guilt. If the terrible cost of war in blood and sweat and tears appalls us, let us not pharisaically try to justify ourselves by pointing out how much more wicked others have been. Let us rather, as a nation, turn to God in the humble spirit of the publican and cry, "God, be merciful to us sinners." For there is no nation composed of saints, just as there is none composed exclusively of devils. Our own selfishness and greed, our own lack of sincerity and truth, our own weakness when we should have been firm, our own tolerance of things that should not have been tolerated, our own lack of love, our own failure to seize opportunities to do good, our own indifference to duty have also contributed to the course of events that has finally culminated in world tragedy. It is better for us to be sobered by suffering and permit it to turn us to God in repentance now than to try to justify ourselves now and come short in the judgment of the great day of the Lord. As for the more guilty ones and the most guilty ones, we can leave them in the hands of the omniscient and righteous God. "Vengeance is mine, I will repay, saith the Lord." God indeed does not settle all accounts on the first day of the year, but there is none who will escape the accounting.

That leads us to think of the next paradox:

III. LOVE AND JUSTICE

On the one hand there is the commandment of love. hou shalt love thy neighbor as thyself," says Jesus, h. 22:39. "A new commandment I give unto you, ye love one another; as I have loved you, that ye love one another. By this shall all men know that re my disciples, if ye have love one to another." 13:34, 35.

e have heard that it hath been said, Thou shalt love eighbor and hate thine enemy. But I say unto you, your enemies, bless them that curse you, do good em that hate you, and pray for them which despite- use you and persecute you, that ye may be the chil- of your Father which is in heaven." Matth. 5:43-45.

ith this commandment of the Lord the apostles are, ourse, in full accord. "Let love be without dissimu- n." Rom. 12:9.

ove worketh no ill to his neighbor; therefore love is ulfilling of the law." Rom. 13:10.

nd now abideth faith, hope, love, these three; but greatest of these is love." I Cor. 13:13.

od is love, and he that dwelleth in love dwelleth in , and God in him. . . If a man say, I love God, and th his brother, he is a liar; for he that loveth not his her whom he hath seen, how can he love God whom ath not seen? And this commandment have we from , that he who loveth God love his brother also." I h 4:16, 20, 21.

But at the same time God evidently expects us to evil as He himself hates it, and to exercise justice he administration of our affairs; which means that will be punished. "Whoso sheddeth man's blood by shall his blood be shed," God said to Noah; and us to Peter, "All they that take the sword shall per- with the sword." Gen. 9:6; Matth. 26:52. The ruler areth not the sword in vain; for he is the minister of , a revenger to execute wrath upon him that doeth ." Rom. 13:4. But if God expects justice to be done in the State, He must also expect justice to be done veen the States. If an entire State does evil, one way unish the evil is for God to raise up another nation use it as His instrument of justice.

What shall we say then in time of war? For one g we can point out that love and the use of force not incompatible. Here is where those sincere Chris- s go astray who believe that any participation in war ontrary to the commandment of love laid upon us. y think of these two things as an either-or: either can love his enemies or he can fight them. They do see that it is possible to love and at the same time to ort to the use of force; at the same time to love and train, to love and to punish. A Christian father who uld say of his unruly son, "I love him and therefore nnot punish him," would not only be making himself iculous in the eyes of men; he would also be disobey- the express commandments of God. A State that nishes the evildoer, as the Scriptures require, does not do so from motives of vengeance or hate. Theoretically, at least, the State stretches forth its restraining hand in love, both toward the evildoer himself and the rest of society. The very God who is love does not cease to be love when He is righteous. If love and righteousness are not incompatible in God, they are not incompatible in the children of God.

But at the same time there is something else that we must say. It is right to hate evil as God hates it. But it is not right to hate people. It is right to be morally indignant at immoral acts; but the immoral acts are always associated with people. This is our difficulty, to hate the evil deed without hating the perpetrator, since evil never exists in an abstract form where we can conveniently hate it. Our difficulty is complicated by the fact that we are sinners ourselves, full of evil passions, and far removed from the cool objectivity that should characterize perfect justice. Nevertheless it is our duty as children of God to try to attain that level balance of love and justice. We must resist attempts to stir us up to frenzied hatred. What we must do we will do, even to restraining the evildoer by force of arms; but we do it in sorrow, not in the anger of blood-lust. Especially does the Christian soldier need to be on his guard lest he become not the instrument of impartial justice but the agent of a personal hatred. These enemies of the State are also souls for whom Christ died.

IV. OBEDIENCE TO GOVERNMENT AND INDEPENDENT CHRISTIAN THINKING

1. As to obedience to the powers that be, we Lutherans are not ignorant of the requirements of God's Word. Ever since Luther explained the Fourth Commandment, "Thou shalt honor thy father and thy mother," with the words, "We should fear and love God that we may not despise our parents *and superiors,*" we have been teaching our children respect for constituted authority. "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God." Rom. 13:1, 2. "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme, or unto governors, as unto them that are sent by him for the punishment of evildoers and for the praise of them that do well." I Pet. 2:13, 14.

2. But if this were the whole responsibility of Christians, then we should have to condemn Niemoeller for not quietly acceding to the demands made on him by the authorities of the German State. We should have to condemn the Norwegian bishops for their policy of passive resistance to Vidkun Quisling and his underlings in the Norwegian Church. We should have to say that if the Soviet government adopts an anti-God policy and forbids the preaching and teaching of religion, then it is the duty of Russian Christians to forget God and allow their children to grow up as atheists. Such a reduction to an absurdity makes it clear that there are limits to the obedi-

ence Christians are to render the State. There comes a time when "we ought to obey God rather than men." Acts 5:29. However, the line of demarcation between legitimate functions of the State and unlawful demands is not always easily drawn. It is not always easy to discern the point at which our rendering to Caesar the things that are Caesar's begins to interfere with our rendering to God the things that are God's.

3. What shall we say, then, in our preaching to the people? It is necessary to point out that we cannot hope to escape responsibility in this situation. The story is told of Dr. Niemoeller that a pastor visited him in prison early in the war and asked, "Why are you here?" Dr. Niemoeller replied, "Why are you *not* here?" From this distance it is easy for us to judge religious leaders in Germany and the occupied countries of Europe, and condemn those who have not had the courage openly to oppose ungodly acts of Government. But if we think that a responsibility rested upon those men who were and are under the iron grip of a dictatorship, it should be much more obvious to us that a similar responsibility rests upon churchmen of America, who live under a democratic form of government and enjoy at least a measure of freedom of speech.

It will not do to excuse ourselves by saying that we have elected men to govern us, and that the responsibility for our national action is theirs and theirs alone; that they have the information and we do not, and that therefore all that is required of us is blind obedience to the powers that be. That is a "passing of the buck" that is worthy of a slick politician but not of a sincere churchman. We were not ignorant, for example, of the fact that for years our country was supplying Japan with munitions of war to use in her conquest of China. There was some protest on the part of the Church, but it was a timid squeak where it should have been a mighty roar. Our "appeasing" of Japan was later excused, after Pearl Harbor, on the ground that we had thus gained time to prepare ourselves. The excuse is as lame as the appeasement. For, on the one hand, we were not prepared when the attack came; and, on the other hand, if we had had a little more backbone earlier, the attack on Pearl Harbor might never have taken place. It is distinctly the province of the Church to criticize every ungodly act of government, and this especially in a democracy where the people are the government. And if our information is meager, that is no excuse; we should demand more complete information. It is a responsibility of no small dimensions to be a Christian citizen of a democracy.

At the same time we should not fail to make it clear to the people whose spiritual leaders we are that there are orderly and Christian means to obtain reforms in government, and that unrighteousness in government does not justify unrighteousness in the governed. Criticism by church people of governmental policy or of separate acts of government should always be honest, open and constructive. It is not right to evade taxes by deceit, even if we feel they are unjust. The right way is to have the law changed by popular demand. It is not right t hoard sugar and coffee or obtain an extra gasoline suppl by devious methods, even though we feel the restriction laid upon us have a slick political motive behind the rather than an honest statesmanship. To be slick our selves is not the way to cure slickness in governmen Rather let us be true to the highest motives ourselve and demand a similar loyalty of those we place in power

V. SUFFERING AND COMFORT

1. We pray every day, "Deliver us from evil," An we have many comforting promises in the Word of God promises in which we have believed.

"My help cometh from the Lord, which made heave and earth. He will not suffer thy foot to be moved; H that keepeth thee will not slumber. . . The Lord sha preserve thee from all evil; He shall preserve thy sou The Lord shall preserve thy going out and thy comin in from this time forth and even forevermore." Ps. 12:

"Thou shalt not be afraid for the terror by night; no for the arrow that flieth by day; nor for the pestilenc that walketh in darkness; nor for the destruction tha wasteth at noonday. A thousand shall fall at thy side and ten thousand at thy right hand; but it shall not com nigh thee. Only with thine eyes shalt thou behold an see the reward of the wicked. Because thou hast mad the Lord, which is my refuge, even the most High, th habitation, there shall no evil befall thee, neither sha any plague come nigh thy dwelling. For He shall giv His angels charge over thee, to keep thee in all th ways." Ps. 91.

These are two examples of comforting promises fro the Psalms, and New Testament passages are no les positive and inclusive. "Are not two sparrows sold for farthing? And one of them shall not fall on the groun without your Father. But the very hairs of your hea are all numbered. Fear ye not, therefore, ye are of mor value than many sparrows." Matth. 10:29-31. "All thing work together for good to them that love God," Rom 8:28. "Let not your heart be troubled, neither let it b afraid." John 14:27; "casting all your care upon Him for He careth for you." I Pet. 5:7.

2. And then, in spite of the promises, calamity over takes the world, and the innocent suffer with the guilty A godly mother in Iowa, let us say, who has no interes in European intrigue or Asiatic politics, who is not angr at anyone and desires nothing but that her family b permitted to serve God and their fellow men in quie industry, finds her son taken from her; and after month of anxiety receives official notice that her beloved so has died in battle far from home, in a part of the worl she never heard of before. What can a minister of th Word say to parents like that? How can we answer th mute question in their troubled eyes: Why does God permit such sorrow to come upon me who have serve Him with all sincerity of heart?

3. It is not easy to comfort them anew when all th comforting promises of God seem to have crumbled t

s about them. But there are certain things that need e said. One is to warn against the insidious notion somehow these "undeserved" sufferings of ours are itorious, and that our loved ones, dying in a great e, will be rewarded for their sacrifice. This tendency evert to hero worship reappears in every war. There ne sacrifice that has merited our eternal reward, but not our sacrifice.

nother thing that must be said is that since we are sinners we ought not to be surprised that suffering come to us. It is true, there are great and glorious mises of God to His people; but they must be read nst the black background of man's sin. All of us e deserved death: "It is of the Lord's mercies that are not consumed." Lam. 3:22. The sins of men pro- e a tangled web of history so that it is not astonish- if a few life-threads are broken here and there as God straightens it out. All of the life-threads must be broken eventually before God can use them in His pattern of things to come. Nevertheless the promises are true: He *does* give His angels charge over us; the hairs of our heads *are* numbered; He *does* care for us; the child of God *is* free from fear of things to come; and all things—even those that seem to bring us unmitigated sorrow—*do* work together for good to them that love God.

But this world is not all, and God's ways are not our ways. Since none but an infinite intelligence can trace the interactions of millions of souls upon each other, and assign to each its proper responsibility and reward, we who are far from being infinitely intelligent should be content to trust our God who is, and to be sure that He will do all things well. With Job we shall say, "Though He slay me, yet will I trust in Him." Job. 13:15.

Social Mission of the Church

By Winfred P. Elson
News Bureau, National Lutheran Council

PRIMARY RESPONSIBILITY for the betterment of human society rests with the Church. Every individual Christian, pastor or layman, shares that responsibility. The great social problems of this or any age problems of the maladjustment of individuals. When man's ideas are wrong, evil results. Therefore, "every l, every corruption, every misery, and every injustice st finally be laid at the door of sin." Thus, the regen- tion of man is the basic solution of social evils, and in s field the Church has a mission to correct them at ir source.

These were among the fundamental conclusions arrived through the united thinking of half a hundred selected theran leaders who met at Princeton, N.J., February , 1944, for the Hartwick Seminary Conference on the cial Mission of the Lutheran Church. The result of s group composed as a "free" conference, all intently lowing a line of thought through to its logical con- usion, was the adoption of a series of "Findings" on hich the affirmative vote was unanimous. Such unani- ty of purpose would be remarkable in any group, but as considered particularly so in a mixed group of Lu- erans.

The program, as constituted by the planning commit- e, provided for a keynote address by Dr. F. Eppling einartz, Philadelphia, on the scope and limitations of e conference. Major papers were presented by Dr. alton H. Greever, New York, on "The Evangelical Ap- oach to Social Problems"; Dr. Lars P. Qualben, Staten land, N.Y., on "Historical Appraisal of Lutheran Social ction"; Miss Elsa Castendyck, Washington, D.C., on uvenile Delinquency"; and Mr. Jarle Leirfallom, St. aul, Minn., "What a Lutheran Congregation Can Do in a Child Care Program". Working from the general to the specific, the Conference hoped to be able to offer individual pastors and laymen concrete suggestions as to how to go about solving social problems in their communities.

Social Ills Originate in Sin

Dr. Greever, in a masterly presentation which delved deep into the principles underlying all social ills, established the thesis that social ills originate in the individual who is out of tune with God's program for humanity; thus, that sin is basically the cause of all social problems and that as sin is eradicated so these problems will disappear. He said: "The coming of Christ was and is God's approach to the total individual and social problems of humanity, in every age, under all conditions and circumstances, and what Christ said and did and says and does is still God's solution to all problems and His cure for all ills. The basic realities in human lives do not change with succeeding generations, and the God-given principles which produce the perfect life are eternal and immutable. The abundant life which Jesus offers men includes everything essential in Christian human relationships for all races and for all generations. . . . The great and glorious fact which validates the adequacy of God's provision for the solution of social problems is that wherever the genuinely converted have lived out the principles of the Christian religion, in all relationships, in their daily lives, society has been leavened and social problems have been solved, in exact proportion to the practice of those principles."

Dr. Ralph H. Long, leading the discussion on this topic, said: "The moral tone of society will never rise higher than the average collective moral tone of the individuals

who make up that society. No approach to the problem of moral betterment can succeed which ignores these facts. Social problems can be relieved and ameliorated by legislation and education, but they cannot be cured in this way. . . . Christianity is not a shibboleth with which to conjure; it is a way of life which requires clear vision, high courage, unwavering devotion, and intelligent application. It alone can give men power: the power of faith, the power of love, and the power of a sure hope by which to live triumphantly in spite of every untoward circumstance. . . . Enough has been said to indicate that the evangelical approach must result in action. If the issue is the right relationship of the individual to society and the right social order, then it follows that the Church has a great responsibility because the Church is concerned with the welfare of the whole man and the whole of society for eternity."

Lutherans Must Make Influence Felt

Dr. Qualben's "historical appraisal," the result of long and careful research, outlined the attitude of the Christian Church in past ages and at the present time toward social problems with particular emphasis upon the countries in which the Lutheran Church is preeminent, and in which it is also true that the governments have been particularly enlightened in their handling of public welfare matters. He likewise pointed out that the outstanding success of these programs was due in large measure to the influence of the church organization and the influence of individual Christians whom the Church has activated. In conclusion he said: "If we do not do the work God has entrusted to us, others will try to do it for us, but it will never be done as God intended us to do it. As Lutherans we have a God-given contribution to make. Let us make it, and let us make it now!"

Miss Castendyck, who is Director of Research of the Social Service Division of the Children's Bureau of the Department of Labor, discussing delinquency among children, pointed out that while the war is not a cause of delinquency, it has given pre-war tendencies an opportunity to flourish through changes in the social life which have disturbed the equanimity of the people and confronted youth with problems which they have little or no experience to meet. Through a sampling of statistics from different sources, it appears that delinquency increased between 1940 and 1942 approximately 16 per cent among boys and 38 per cent among girls. These figures, taken largely from court records, do not take into consideration an increase in minor offenses for which children are not apprehended by law enforcement officers, which also, however, can be attributed to changed conditions.

The "wartime handicaps" which Miss Castendyck listed, included 1) the absence of fathers and older brothers in war service or industrial activities which deprive youngsters of their affection, companionship and guidance, 2) the absence of mothers from home due to employment depriving children of constructive guidance and placing upon them responsibilities in excess of their ability, 3) inadequate and overcrowded housing, particularly in the war-impacted communities, forcing children into the streets, 4) increased employment of children and youth under conditions jeopardizing their physical and educational development, 5) the uprooting of children from familiar surroundings and migration to new and congested areas where schools and recreational facilities are either inadequate or entirely lacking, and 6) the unusual appeal of undesirable associations and amusements due to restlessness, excitement, and the spirit of adventure which is abroad throughout the world. These conditions, she pointed out, call for the concerted effort of all community forces essential to the welfare of children with particular emphasis upon the Church and the home. It is primarily the responsibility of each particular community to solve the problem of child guidance existing within it.

Mr. Leirfallom, who is acting director of the Minnesota State Welfare Board, presented in outline form the obligation of a congregation in child welfare and did not exempt any Lutheran congregation in any part of the country from such responsibility. He summarized the potential contributions of a congregation as an integral unit in society, as a group of individuals, as a community agency, and as a member of a national organization. He placed particular emphasis upon home training, religious training outside the home, young people's organizations, recreational programs, and providing foster care or institutional care for those children requiring it.

Pastor Holds Key to Problem

A panel discussion on the closing day, led by Dr. O. P. Kretzmann, Valparaiso, Ind., in which Rev. S. C. Michelfelder, Toledo, Ohio, discussed the obligation of the rural congregations, Dr. Conrad Bergendoff, Rock Island, Ill. discussed the preparation of lay and clerical leadership; Dr. Emil E. Fischer, Philadelphia, Pa., discussed synodical direction, and Dr. Clarence E. Krumbholz, New York, N.Y., discussed national leadership, it was established that the pastor as leader of the congregation, as the unit of the Church, is the key to the situation, and that the pastor together with the more capable lay leaders of the congregation must have a working knowledge of how to approach social problems wherever they arise within the parish. It was the consensus of expressed opinion that the pastor upon first entering a new community should survey all of the social service possibilities and familiarize himself with all accredited social agencies capable of serving the individual in need. In those communities where such agencies exist they should be called upon to assist, or to carry the major burden, in rehabilitating individuals or families, but the primary responsibility remains with the pastor who must continue an active interest in every case until it is finally solved. In communities where no such social agencies exist, the entire burden rests upon the pastor. It was felt that responsibility rests upon the theological seminaries to train their men "in a greater social consciousness and social

application of the whole Gospel." As Dr. Kretzmann, president of Valparaiso University, stated it: "The time has come for a thorough restudy of seminary and college courses."

Sharing the responsibility with the pastor and local congregation, it was brought out in the discussion, is the synodical organization, which is concerned with the manner in which each pastor performs his duties, and which should provide guidance and assistance wherever it is needed in all inner mission or social work problems. The need of cooperation between all congregations and the established inner missions or Lutheran welfare agencies was also brought out. Other thoughts which came to light and found ready acceptance by the members of the group included the following:

Some Kernels of Thought

"Social work becomes a church job because the maladjustments of life cannot be solved by physical relief alone. Relief is no solution anyway, being temporary in character while the adjustment to be made must be permanent if a solution is to be found."

"There exists a definite gap between desire and ability which may be narrowed through providing guidance for those not trained as social workers who must still deal with social problems. The emphasis upon the trained professional as the only person who is capable of aiding people in distress is unfortunate."

"The Lutheran Church has been prone to remain aloof of current problems, desiring to preach the pure gospel, and desiring to allow the State to solve its own problems. It is essential that this attitude be corrected since it prevents the Church from assuming its rightful responsibility and exerting its proper influence."

"We must never lose sight of the fact that the family is the unit of Christian life. While the relationship of man to God is that of the individual to his Maker, the acknowledged fatherhod of God pre-supposes the brotherhood of man, and the family is a unit of that brotherhood. Further, the family relationship strengthens the responsibility of individuals in an inter-dependent social order. Hence, social workers find strengthening of family ties an invaluable aid in rehabilitation of dislocated individuals. It follows that the stimulation of family life will act as a preventive which will reduce the volume of social unrest and dislocation, and make curative measures proportionately unnecessary. In short, if the Christian family is restored into our modern social order, courts, institutions, and agencies will find their work greatly lightened."

"The Church has a definite responsibility in the social structure of the community and that is a responsibility which it dare not shirk."

Findings, Adopted by Conference

The following are the "Findings" which were finally adopted after considerable discussion, before adjournment of the Conference:

1. We find a deep, earnest, and creative concern is abroad in our Church, that Christianity in general and our Evangelical Lutheran Church in particular understand, accept, and discharge its full mission to the social order.

2. We find that human personality, transformed by the Holy Spirit, through the gospel, and directed and empowered in a partnership-life with the living, indwelling Christ, is the instrument through which God most effectively operates for social betterment. We rejoice in the love of such a regenerated heart able to bless and benefit all the life about it, but we recognize the necessity of adding to its natural beneficial power skills and techniques which have been validated in broad and long experience.

3. We find that redeemed individuals associated in the membership of Evangelical Lutheran congregations have rendered, and continue to render impressively important social service and that our Church has through its Inner Mission rendered unique and very useful Samaritan ministries; however we must increasingly give attention to social action of a remedial and preventive nature on behalf of problems other than those usually grouped under the heading "rescue and relief."

4. We find that prominent among the problems to which we must apply the truth as it is in Christ Jesus, are those of labor-management tensions, race conflicts, delinquency, family disorganization, divorce, war, gambling, evil penal and detention practices, illiteracy, personality-debasing political and economic ideologies, corruption of public office, alcoholism, anti-semitism, prostitution. We find, in accordance with our historic view of the nature of man, that the root cause of all these despoilers of the common life is man's rebellion against God: sin.

5. We find it thankworthy that increasing numbers of our young people are answering the call to prepare themselves adequately for places of leadership in the social work of church and non-church agencies, and we commend the efforts which our several general Lutheran bodies are making to provide more and better facilities for their professional preparation.

6. We find among us an eagerness to strengthen and purify civic and governmental agencies which seek to improve the common life and urge that more of our consecrated leadership devote itself to keeping Christian standards of action determinative in these agencies.

7. We find among us a desire for a clearer and more satisfying understanding on how the Church and government should share responsibility, and mutually support each other, in welfare services. We commend this to each other and to the Church as an area in which creative thought and further discussion should be encouraged.

8. We find that the chief and almost exclusive concern of our Church in social welfare services has been for underprivileged and dispossessed people. We rejoice that she has been a friend of the heavy laden. However, we find it imperative that we devote ourselves with fresh

fervor and sympathy, intelligence, and courage to confronting the privileged classes in our society also with the claims of Christ upon them.

9. We find a great need for broadening the sense of Christian vocation and recognize afresh the sacred nature of all life. We therefore covenant to resist the tendency to denominate certain areas of the Christian's life as secular and outside the operation of spiritual forces.

10. We find that the papers offered to this Conference and their conclusions present a valuable and helpful guide for further study and conference, and we indulge the hope that the opportunity will again be ours in the not too distant future to appraise the progress which we have made in thinking on these matters at another Conference such as this one.

11. We find in summary that it is the duty of the Church, through the preaching of the Word and the administration of the sacraments, to enlighten the conscience and empower her members to the end that the will of God be done in human society.

Music and the Lutheran Church

By Paul E. Karvonen
Cokato, Minnesota

CONTEMPORARY problems of education are coming to be recognized as of primary importance to the Lutheran Church. And this is well. For these problems, created largely by the mechanistic theory so prevalent in our school systems, will require our earnest consideration, if we are not to have an entire generation of agnostics. Articles in our periodicals and speeches by our leaders of both clergy and laity are stressing the great need for an intensified training of our youth, not merely from a Christian viewpoint, but, more specifically, from a Lutheran one. The very fact that it seems necessary to point out the existence of such a thing as a Lutheran synthesis of education indicates the popular lack of comprehension of the broad educational program conceived by Martin Luther and continued for centuries by the Lutheran Church. Indeed the influence on many minds of Catholic history and criticism has been to present Luther as an ill-trained, rude fanatic, who because of certain political conditions was able to start a new, heretical sect. However, objective studies of Luther's life and work, such as we find, for example, in the slim volume, *Martin Luther, Humanist* by Dr. P. H. Andreen and in the exhaustive studies by Professor M. Reu and others in connection with Luther's *Table Talks,* reveal the true stature of Luther as scholar and educator. In this Lutheran synthesis of education the writer believes, as Luther himself advocated, that music should be given serious attention.

This article will not attempt to deal with the larger problem, but will confine itself to the musical influences affecting our youth, and the part that the Lutheran Church must assume in espousing the cause of really good music.

What Can Church Offer Youth?

Is there anything that the Lutheran Church can offer to the musical education of its youth? The writer feels, along with many others, that our Church has a definite and vital duty in this respect. But before considering any possible solutions to the problem, let us first briefly enumerate a few of the main influences, musically speaking, upon the young people of our country. (We shall not discuss in this article the effect on our youth of concerts of serious music by professionals, for this field, restricted as it obviously is to a relatively few number of listeners, has no immediate bearing on the subject.)

Music in our elementary and high schools is only just beginning to achieve recognition as a field worthy of an important place in the curriculum. Only now is it considered as something more than a pleasant hobby for the "talented few," to be cultivated in such idle hours as might otherwise be spent in less entertaining pastimes. Our public school music teachers are not having an easy time of it, considering the adverse conditions that usually are found. Among the obstacles to genuine musical development is the misconception that makes public performance the goal to be achieved, rather than the quiet exaltation that comes to one who feels a sympathetic "oneness" with the music and its composer. Then, too, there is the feeling common to many students that chorus or band rehearsal is roughly synonomous with recess. But the most serious weakness is in the choice of music, in the promiscuous use of uninspired drivel, which, however well arranged for a minimum of performance-effort and a maximum of pomposity, cannot hide, even from children, its intrinsic poverty of musical ideas.

The result of all this is that some of our secondary schools provide the student body with little more than a nodding acquaintance with the simple rudiments of note-reading. The much more important objective, that of developing in the students intelligent responses to music, is in far too many cases disregarded. Active participation in singing and playing fine music together is worth more than many courses in "music appreciation."

Unhealthy Influence of Popular Songs

Another factor is that enormous enterprise, (I do not apologize for the term) "the popular song racket," which

as little connection with the true artistic life of America. Nevertheless, who will deny that the popular song business, with its latest profit-machine, the juke-box, is the greatest single musical influence on our youth? The writer is enough of a conservative "long-hair" to believe that the scope of this influence is not a healthy indication for the future. This trend has the earmarks of abnormal self-consciousness, of an escape from reality through chimerical romanticism. Yet there are educators (blatantly considering themselves "modernists") who assert that the merchandise of this business is "the *real* American music," or "American folk music," or even "the music of the future."* It is true that now and again a fresh voice emerges from this business, just as a good writer may occasionally come out from the pulp-magazine, but even these rare cases are possible only when that exceptional person struggles out of the mire of standardization that was dragging him down.

To dislike the great bulk of our contemporary "popular" music is certainly no evidence of aristocratic aloofness, as devotees of the current "hit tunes" seem to think; and, on the other hand, to like "popular" music is no indication of being in step with the great masses of democracy, marching on to the rhythms of the "people's music"!

The appeal of "popular" music (an appeal which is not to be denied) is caused not so much by its inherent attractiveness to the musically illiterate, as by the sheer power of repetition, as it is now being advertised by the radio, the movie, and the nite-club. Such a constant bombardment from all sides is not easy to withstand. Small wonder, then, that even some churches have been influenced to no slight degree by this same force.

These then are some of the main forces molding the musical taste of our youth. And strong forces they are, not to be ignored. But there is another factor,—our Church.

What Lutheran Church Is Doing

Let us at once admit the shortcomings of the Church in administering to the musical education of its youth. Aren't these but a challenge to us? For these shortcomings, apparent disinterest and occasional lack of purpose are within our power to correct.

The most effective influence of the Lutheran Church on music in America has been manifested in two ways: first, in the fine quality of its traditional liturgic music, and second, in its well-trained Lutheran college choirs. The high standard of excellence developed by these choirs must gradually be worked back not only into our churches but also into the high schools. (Here we must also make mention of a comparatively recent development,—the concert band, which, playing *serious music,* seems well on its way to become the outstanding instrumental factor of future music. The age is past when one could dismiss the band as merely a blaring instrument of rhythmic sound.)

We of the Lutheran Church have been blessed with a rich heritage from European Lutheranism. This helps explain the difference between the music of our Church and that of many Protestant sects in America who had no similar foundations from which to start. But even our best effort leaves considerable room for improvement. In this connection I shall put a few questions for our reader to consider.

Barn Dance Music in Church?

How many of our generally used hymns are of Lutheran origin, and how many derive from the repertory of tent-meeting evangelists? If we borrow material from other sources than our own (and that is certainly commendable), can we not take the best from them instead of the third and fourth rate? To those who question the justice of the implied indictment of the more extreme "gospel tunes," I would suggest that they discuss the matter with any trained musician. They will be shown, I believe, that many of these tunes are more appropriate to a barn dance than to a church service (and all too often the anthropomorphic words are no better than the music).

How many of our churches use virtually no Lutheran liturgy, but instead use an order of service set by the whim of the pastor? Is it too much to demand that a Lutheran entering for the first time any Lutheran Church should immediately feel "at home" in the service? And how could this unity of spirit better be achieved than by a more uniform Lutheran liturgy?

The singing of the choir has always been a cherished part of Lutheran worship. Our heritage in anthems and cantatas is tremendous. We may, with some justice, claim the richest supply of really fine sacred choral music to be found in any evangelical Church. And the greatest of our sources, the music of J. S. Bach, could be drawn upon much more than we have in the past. This is not to say that we should spurn modern works, even those with many complexities, apparent "tunelessness," and harsh discords. (Incidentally, discords, as used in polyphonic writing by modern masters, are employed not only for their poignancy, but also because the logic of the movement of the various lines of sound demands at least occasional tension. Discords are hardly to be considered musical profanity.)

Music Should Follow Church Year

The music of a Lutheran service should certainly be fitted to the character of the various phases of the church year. More definitely, the music should as much as possible be in harmony with the Biblical texts for the particular Sunday on which it is used. With the anthems for choir, or with vocal solos, it is at once obvious that this relationship with the text can usually be maintained. What is not so readily perceivable is that, to a large ex-

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* A typical expression of such views is to be found in an article by J. T. H. Mize in the May 1943 issue of the magazine, *The School Musician.*

tent, the music performed by the organ can also match the general tone of the service. For example, nothing is more appropriate than the practice of many organists of choosing a chorale-prelude that has as its basis one of the hymns to be sung by the congregation later on in that same service.

Let us begin replacing those dainty sugar-wafers we have used as offertories with masterworks all the way from Buxtehude to Karg-Elert, from the 16th century Cabezon to our contemporary F. M. Christiansen, whose fame as choir director has all but overshadowed his craft as a composer.* Let us offer more substantial fare than "pretty arrangements" of well-known secular songs. After all, the offertory can be more than a cushion to subdue the sound of falling coin.

The postlude offers many possibilities in choice of music. It can be spirited without reminding one of a summer band concert, and it can at times be grave, without necessarily sending the congregation out in depressed spirits.

What is it then that our Church can offer in the work of developing the musical intelligence of our young people? It goes almost without saying that the Church can not successfully attract youth by lowering its own musical standards to "street level." But most assuredly it can arouse the interest of youth in three ways.

A Program of Education

First of all it can make young people acquainted with a comprehensive selection of excellent music from all ages. This can be most effectively done if there is a correlated program utilizing not only the opportunities in church worship and in the less formal services, but also employing the possibilities of influence in Sunday school, in vacation school, in summer Bible camp, and in confirmation instruction. May I suggest that a program of this kind, dealing as it does in broad generalities rather than detailed exposition, does not necessarily demand technical musical training of its leaders?

Secondly, and in connection with the above plan, interest is developed by allowing more and more opportunities for young people to serve by singing and playing at various church functions, the music being chosen in collaboration with the pastor and the musical leaders of the congregation.

Thirdly, and in consequence, the Church will command the attention of youth by the very contrast in quality between its music and that which they hear elsewhere.

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* Professor Christiansen has recently contributed to two fields where good material is scarce by issuing the following: ORGAN MUSIC FOR CHURCH AND HOME and SERVICE SONGS FOR MALE VOICES (both obtainable from any Lutheran publishing house).

VIEWING *the* BOOKS

THE CHRIST OF LENT *by Olin S. Reigstad. Augsburg Publishing House. 124 pp. Price, $1.00.*

This is a collection of sixteen sermons for Lent and Holy Week. Although the sermons do not, strictly speaking, follow the story of the passion of our Lord but are based on various passages from the Old and New Testament, they are all Christ-centered and cross-centered. They are stimulating in thought and enriched by many illustrations drawn from everyday life. Perhaps their chief value consists in the fact that they grapple with the realities of life and the problems that face men today. E. A.

THE CONFESSIONS OF ST. AUGUSTINE *translated by F. J. Sheed. Sheed & Ward, New York City. 354 pp. Price, $3.00.*

A new translation of this ancient Christian classic would hardly seem necessary, but Mr. Sheed has done so excellent a piece of work that he needs no apology. Indeed, his rendition into modern English of Augustine's immortal spiritual autobiography makes it throb with new life and meaning.

The translation is of the whole of the "Confessions," and not only of Books I to X, in which Augustine tells the story of his conversion. Books XI and XII, which are a commentary on the Book of Genesis, dealing with the nature of God and of Creation, of Time and Eternity, of Spirit and Matter, shed light on many of the spiritual problems which had troubled his soul.

Perhaps the most towering intellect the Western Church ever produced, Augustine wrote and wrought in an age when the ancient world was crashing about his head. The barbarians were knocking at the gates of Rome when he recorded his *Confessions;* they were sacking the Eternal City when he was writing the *City of God.* But neither the end of the Empire nor the overthrow of a civilization were the all important thing to him. He looked beyond the chaos and conflict of a world of temporal things to the world of eternal realities. That is why his work is of timeless value. And now that we are once more witnessing the passing of one age and the beginning of a new, St. Augustine has something to say to those who are seeking for a real foundation on which to build. E. E. R.

A COMPEND OF LUTHER'S THEOLOGY *by Hugh Thomson Kerr, Jr. Westminster Press. Price $2.00.*

It is amazing that Lutherans did not long ago produce this volume, which fills an important place on the pastor's bookshelf. The editor has collected pertinent passages of the works of Luther and grouped them in a systematic presentation of his theology. The doctrinal divisions are the following: Revelation and the Bible, God, Jesus Christ, The Office and Work of the Holy Spirit, Man, The Christian Life, The Church, The Sacraments, Christian Ethics, The Christian and the State, Eschatology.

Very convenient for reference and very interesting for reading, it is difficult to see how any Lutheran pastor can be without this book. Not only does it furnish a summary

f the teachings of Luther, often too dimly remembered from eminary days, but also it demonstrates how amazingly contemporary most of the writing of Luther is. Completely indexed and documented by the editor, the volume itself is ntirely Luther's own. Dr. Kerr, professor of Systematic heology at Princeton, has performed a real service for Protestants in general and for Lutherans in particular. The least thanks we Lutherans can give, and perhaps the most atisfactory, is the purchase and use of the book.

P. J.

The Reader's Viewpoint

DENIES PRACTICE OF PROSELYTING

Dear Dr. Ryden:

In the January number of the LUTHERAN OUTLOOK an editorial appeared under the title, "Lutheran Competition or Lutheran Unity," in which the Wisconsin Synod, Synodical Conference, was accused of the practice of proselyting among members of Lutheran Churches belonging to the American Lutheran Conference in order to establish a mission in Moline, Illinois. This accusation was based on the fact that a letter of invitation, sent out to prospective members, was received by a Miss Carleson, a faithful and active member of the First Lutheran Church of the Augustana Synod. In view of the serious nature of this accusation, I feel that a few words of explanation are in order.

It is true that the letter quoted in the editorial is an exact reproduction of the letter which I sent out. It is also true that Miss Carleson was among those who received this letter. However, it is not true that this letter was sent out with the intention of proselyting. Nor it is true that the Wisconsin Synod, of which I am a member, makes it a practice of establishing new congregations by means of this unethical and unscriptural method, as the editorial implies.

When I sent this letter to Miss Carleson, I was unaware of the fact that she was affiliated with any Christian congregation whatsoever. It is most regrettable to me that she did receive this letter. When I mailed these letters they were sent in my honest opinion only to those people who had no definite church connection. How it came about that Miss Carleson's name was included on the list of prospective members I do not know. Undoubtedly faulty information regarding Miss Carleson was accepted by one of the five canvassers of the Wisconsin Synod who worked with me in conducting the preliminary survey in Moline.

I feel it worth mentioning, incidentally, that in my canvass work in Moline I, too, ran across people who claimed affiliation with the First Lutheran Church. After I assured myself of this fact, I noted it for my own information. I did *not* send them a letter. I rather felt that people of this kind should positively not be contacted any further. Not only Scripture, our first rule and guide, tells us this, but our own common sense. Pursuing people of this kind could only cause confusion, opposition, and antagonism.

I would also like to state that Pastor Walter Wegner, who has in the meantime been called by the Wisconsin Synod to work in our Moline mission, has extended our sincere apologies to Miss Carleson because of the fact that we had mistaken her as a prospect, and has assured her that we have not the slightest intention of winning members away from any Christian congregation.

This matter concerns me deeply. That is why I have devoted considerable space and undobutedly taken up much of your time in explaining myself. I hope I've made it clear that what I was trying to do and what the editorial accused me of doing are two different things entirely. I deeply regret that the damage has been done, and that our Synod has been publicly accused of something which is absolutely contrary to its teaching and practice.

Respectfully yours,
E. H. Wendland.

A SUCCESSFUL CONFERENCE

To the Editor:

An intersynodical conference was held in Wichita, Kansas, on March 27 upon the invitation of three pastors representing their respective synods, namely, Dr. E. E. Stauffer (U.L.C.), the Rev. L. H. Deffner (Mo. Synod), and the Rev. Leslie A. F. Carlson (Aug. Synod). Pastors in the southwestern part of Kansas were extended an invitation to come and participate in the program. The theme of the Conference was: "The Value of Unity in the Lutheran Church of America."

At the morning and afternoon sessions splendid papers were given centering around the conference theme. In the morning Dr. C. S. Mundinger, president of St. John's College, Winfield, Kansas, (Mo. Synod) gave a paper on the subject, "The Value of Unity as Taught by the Scriptures." The discussion leader on this subject was Dr. George N. Mendenhall (U.L.C.) of Sterling College, Sterling, Kansas. The morning session was held at the Immanuel Lutheran Church (Mo. Synod).

The afternoon session was held at the St. Paul's Lutheran Church (U.L.C.). A paper was given by the Rev. C. G. Bloomquist (Aug.) of McPherson, Kansas, on "The Value of Unity in Preserving Our Lutheran Heritage." The discussion leader on this subject was the Rev. E. Harrison (U.L.C.) of Hutchinson, Kansas. The second paper was given by Dr. Richard R. Sayre, Fremont, Nebraska, professor of theology at Western Theological Seminary (U.L.C.). This paper dealt with the subject, "The Value of Lutheran Unity in Meeting Our Opportunities in America." The discussion leader was the Rev. Werner Kuntz (Mo. Synod) of Winfield, Kansas.

A splendid spirit prevailed at these sessions and the whole meeting tended toward a greater appreciation of the need of unity among the Lutherans of America.

Dr. E. E. Stauffer aptly said: "The need today is an intersynodical mind and a synodical heart." In order to continue this type of conferences, officers were elected as follows: President, the Rev. L. H. Deffner; vice-president, Dr. E. E. Staufer; secretary-treasurer, the Rev. W. Graumann.

Devotions were conducted at the morning session by the Rev. John E. Hermann (Mo. Synod), executive secretary of missions and stewardship of the Kansas District, and at the afternoon session by Interne J. E. Nelson, Gloria Dei Lutheran Church, Wichita, Kansas (Aug. Synod).

Ault, Colo. Walter F. Pearson.

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SURVEYING the CONFERENCE

American Lutheran

By Arthur P. Michelfelder

Five Years Old

THE Pension Fund will celebrate its fifth birthday this year, with a net worth of more than $500,000. The membership is more than 1100 pastors and other workers, and 1043 congregations participating.

On to Argentina

In a recent communication to the general president of the Church, Pastor Theo. Fricke, special commissioner to foreign missions, traveling with Dr. Laubach in South America, sends favorable news after visiting the United Lutheran missions in Porto Rico. He was so well pleased that he has asked Dr. Laubach to allow him to go to Argentina and there see some more of the mission stations of our U.L.C.A. brethren. Pastor Fricke will attend the University of Mexico in June, and expects to return to Columbus on July 1.

New Seminary Professor

With the beginning of the summer semester at Wartburg Seminary, the newly called professor to the chair of systematic theology, the Rev. Emil W. Matzner of Marine City, Michigan, will begin his work. Pastor Matzner is a graduate of Wartburg College, Wartburg Seminary, and Mount Airy Seminary in Philadelphia. He has served the Church as president of the Eastern District of the former Iowa Synod, as president of the Michigan District of the American Lutheran Church, and also as a member of the joint commission on the merger of the three bodies that now make up the American Lutheran Church.

Religious Emphasis Week

Wartburg College at Waverly, Iowa, observed an annual "Religious Emphasis Week" at the beginning of the Lenten season. The College Luther League sponsored the entire program. Services were conducted at the college on Tuesday evening, February 22, and on Friday evening, while on Ash Wednesday evening the service was held at St. Paul's Church. The offering received as a special part of the week's program will be used either for altar appointment for the Convocation Hall at the college or for some home mission project.

Norwegian Lutheran

By L. M. Stavig

Nelson Leaves for Chungking

DR. DANIEL NELSON, N.L.C.A. missionary, left Minneapolis on Monday, February 28, for the Pacific coast en route to Chungking, China. He has been called by the Lutheran World Convention to represent the Lutheran Church of this country in the capital city of China. In this capacity he will be a point of contact with the Chinese government and with the two hundred orphaned missionaries of the Lutheran Church now in China. The mission board of the N.L.C.A. has released Dr. Nelson from duties in the mission of the synod in order that he may take over these important duties.

Change of Name

The biennial convention of the Church will have before it as one matter of business the question of a change in the official name of the church body. Sentiment favoring the elimination of the word "Norwegian" in the title has been more or less vocal ever since the organization of the present united church body in 1917. The matter was discussed at the convention in 1934 and 1936. In 1936 decision was made to postpone further action in the matter until the close of the Church's centennial year, 1943.

Dr. Martin Anderson, president of the Eastern District of the Church, voiced the argument of the proponents of change in a careful article recently published in the *Lutheran Herald*. Using the title, "The Church Without a Name," Dr. Anderson developed the argument that the present name is misleading since practically all of the work of the Church is now done in English and congregations include in their membership people of many national backgrounds. The name is also a handicap in way of the most effective winning of souls for the Saviour.

Discussion at present appears to center about two possible new names: "National Lutheran Church" and "The Evangelical Lutheran Church in America." If a change is to be made, a majority vote will be required at this year's convention and then a two-thirds majority at the next convention.

Recent Books

Three books have recently appeared on the book stands from the pens of N.L.C.A. writers. Two are religious and the third autobiographical. Dr. Olin S. Reigstad of Bethlehem Church in Minneapolis, long an able preacher of the Church, contributes a volume of Lenten sermons under the title, "The Christ of Lent." The popular college teacher, Bible camp teacher, and preacher, Dr. Theodore Huggenvik, of St. Olaf College, has written "Your Key to the Bible." This is a book by book study of the Bible, intended as a guide to the study of the entire Bible.

Miss Borghild Dahl, for several years an instructor at Augustana College, Sioux Falls, South Dakota, has written the story of her own life in "I Wanted to See." The book tells simply, yet dramatically, the story of a struggle against the handicap of almost total blindness.

L.S.U. Convention

Students of the colleges and hospitals of the N.L.C.A. met the first week-end of March at Luther College, Decorah, Iowa. This was the annual convention of the student group of the Church. Despite travel handicaps, an excellent attendance marked the gathering. The theme, "Christ for a World Like This," was presented. Guest speakers included L. A. Pierson, president of the South Dakota district; Pastors J. W. Ylvisaker and Elmer Reiertson of Minneapolis, Minn., and Forest City, Iowa, respectively, and a mission secretary, A. S. Burgess.

Bible Camps

A recent meeting of the National Bible Camp Committee of the Church brought out the fact that sixty-four Bible camps during the summer of 1943 attracted an attendance of over 11,000 young people. Partially as a result of the war, the age level of campers has become lower. The committee has adopted a series of recommendations intended to strengthen the spiritual impact of the camps by making the Bible even more the center of the curriculum, by providing even more careful counselling, and by tying up the camp with the local pastor and home congregation.

Luther College Professor

Pastor Gerhard E. Frost, pastor at Williston, N. D., for the past four years, has accepted an appointment as head of the department of Christianity at Luther College. He succeeds Prof. Lawrence Field, who was elected president of the Rocky Mountain District of the Church. Pastor Frost will begin his work at Decorah next fall.

Augustana Synod

By Arthur O. Arnold

Forty-Five Churches Self-Sustaining

THESE are days of retrospect, as statistics for the past year are computed and analyzed. The Board of Home Missions reports a particularly happy development in that during the past year forty-five congregations have become self-sustaining. These churches are found in eleven of the thirteen conferences, and vary in age from over sixty years to fourteen months. Of particular import to the general work is the release of these funds to other areas. Plans for twenty-two new missions have been made, and work is to be started as soon as possible.

Nominate College President

On March 15 the Board of Directors of Gustavus Adolphus College, St. Peter, Minn., nominated the Rev. Edgar M. Carlson for the presidency of the college to succeed Dr. Walter A. Lunden, who recently resigned to accept a government assignment. Pastor Carlson is at present a professor in Augustana Theological Seminary. He is one of the well-known alumni of Gustavus, having been graduated in 1930. In 1933 he completed his work at Augustana Seminary. After serving four years as the pastor of Mount Olivet Lutheran Church of Minneapolis, he became professor of Christianity at Gustavus Adolphus College. In 1941 he became professor of English Bible and History of Doctrine at the seminary. He has been pursuing studies at the University of Chicago, and will complete his work for the degree of Ph.D. in June this year. Pastor Carlson is well-known as a keen thinker, an excellent scholar, a persuasive speaker, and a Christian gentleman of the highest type.

New Director for Deaconess Institute

In Omaha, Nebrska, the Augustana Synod owns and operates what is called the Immanuel Deaconess Institute. Actually, the institution is a whole colony of mercy, including the very fine hospital and its training school. Recently the man who has directed the institution the past twenty-five years, Dr. Emil G. Chinlund, submitted his resignation as of January 1, 1945. Dr. Chinlund has reached the retirement age of 70 years, and can look back upon a fruitful life, not least in the progress of the institution he now serves.

The Board of Directors has unanimously nominated the Rev. Knut Erickson for election as director of the institution as of January 1, 1945, and his name will be submitted to the meeting of the Synod in St. Paul, Minnesota, in June. Pastor Erickson is at present comptroller of Augustana College and Theological Seminary, has recently served successfully as chairman of the Augustana Synod Centennial Thankoffering, and has a record of faithful ministries in Chicago, Illinois, and Manchester, Connecticut.

The Board is also acting upon recommendations of a special committee on the diaconate, in an endeavor to make that particular work more appealing to young women of our churches.

The quarterly meeting of the Augustana Book Concern Board reviewed a year of unusual interest and activity. The book store, stock and shipping rooms, and business offices were completely remodeled and modernized the past year. Reports indicated a successful year financially, and general optimism prevailed in spite of the shortage of paper and people.

Luther League

Plans are being made for the next biennial meeting of the Augustana Synod Luther League, February 8-11, 1945, in Jamestown, New York. For

Augustana Book Concern

New Augustana Publications

Today With God

DAILY MEDITATIONS

By Daniel Nystrom

Simple in language, and reflecting many of the interests and activities of those of school age, these meditations are well suited to maturer young people and adults in general. All the main truths of Christian faith and life are reviewed devotionally in meditations throughout the book. Problems of conduct and life are dealt with largely from the angle of youth. For these reasons, the book gives real help to young people in their private devotions.

Today With God is meant for the family, as well as for the individual. Parents will be thankful for devotional material in which the special interests and needs of their boys and girls are not forgotten. These simple meditations will give spiritual help also to the parents.

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Out of the Fog

The Story of Peter Parker's Pilgrimage

By C. A. WENDELL

Through the medium of an interesting story, Dr. C. A. Wendell, university pastor and lifelong friend and counsellor of youth, gives genuine help to all who have become perplexed or robbed of assurance of faith as a result of their discoveries in the pursuit of knowledge. Peter Parker's pilgrimage of mind and soul is typical of that of many another youth. Many can be led out of the fog in the same way as he. Against the background of life, romance, travel, and music, this book gives a reverent, simple, Scriptural and appealing presentation of what young people should know about the relationship of the Bible and science, the meaning of miracles, the theory of development in creation, and other matters of vital interest and importance.

Cloth, net $1.25. Paper, net 85c

More People Are Asking

By JOHN P. MILTON

The interest shown in Dr. John P. Milton's first volume of questions and answers, *People Are Asking,* has led to the publication of this second volume of "Question Box" material. Actual queries, of vital interest to the questioners, and typical of the kind of problems many want to see discussed, here receive clear answers in line with God's Word. Of special interest in this book are the interpretations of a large number of difficult Bible passages and teachings. There is also a thorough discussion of "Lutheranism and Revivalism." For the rest, there are answers to many new questions about the Christian's relation to the church, to religious practices, and to amusements. All the material is new.

Cloth, net $1.25

AUGUSTANA BOOK CONCERN, Rock Island, Ill.

obvious reasons, present plans call for a restricted leadership conference. The surprising success of the League Workers' Conference in Minneapolis, Minn., February 11-14, 1943, has inspired the leaders of the Synod's youth to make plans for the next conference, even if travel and other war-time conditions restrict the attendance.

The Rev. Oscar C. Hanson, general secretary of the Luther League of the Norwegian Lutheran Church of America, addressed a gathering of Free Church ministers at Augsburg Seminary on Monday, March 27. His theme, "A Pastor for Times Like These," was attentively received by the grateful audience. The speaker dwelt at some length on juvenile delinquency, and brought home truths of great value, especially for pastors and others who have the care of youth.

In a recent issue of *Lutheran Messenger*, our Church's English organ, a writer advocates erection of another school building for Augsburg College. After the war it may be expected that the student body will be greatly enlarged. The new Sverdrup-Oftedal Memorial Hall was a great improvement, but still more room is needed, so much the more since it may become necessary to tear down the oldest building on the school grounds, "Old Main", which has served since the Seminary was moved to Minneapolis, some seventy-one years ago.

Lutheran Free Church

By H. C. Caspersen

A New Publication

A BOOK of meditations for daily devotions, contributions to which are furnished by pastors, laymen, and teachers of the Lutheran Free Church, is being edited by the president and the secretary of the Church and will be published by the Lutheran Free Church Publishing Company some time during the summer or early fall. A goodly number of meditations are already in the hands of the printers. The book will contain one meditation for each day in the year, and for special days and occasions. It will be of the size of Dr. Hallesby's "God's Word for Today," and will be sold at about the same price.

A Revised Order of Business

The new order of business which has been under preparation for some time will be given a trial at the annual conference of the Lutheran Free Church to be held at Willmar, Minn., June 7 to 11, upon invitation of the Calvary Lutheran Church, the Rev. Chr. G. Olson, pastor.

The opening service will be held Wednesday evening, June 7, with communion service and introduction of the conference theme. The new order will shorten the conference nearly two days. Heretofore it has been held from Tuesday morning till Sunday evening. The resolution committees will be at work on Wednesday with all the reports to the conference and the committees' proposals will be ready for consideration by the conference when called for. This new order, if found to be satisfactory, will be considered for permanent adoption.

Briefs

The Rev. Alfred Knutson, Grafton, N. Dak., has been called by the Lutheran Board of Missions of the Lutheran Free Church as evangelist, and he has accepted this call. The past two years Pastor Knutson has devoted part of his time to evangelistic work while serving the congregation at Grafton. Hereafter he will give his entire time to this work which he has so ably begun.

To Be Protecting Folks Like These!

Lutheran Brotherhood policies of all types are protecting home-loving, church-going Americans, young and old. Lutheran Brotherhood costs are low and benefits are high because of this very fact: Only Lutherans, with their fine records of good health and a conservative way of living, are eligible for Lutheran Brotherhood policies.

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Lutheran Brotherhood

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Bethany Lutheran Congregation, ttle, Wash., recently was able to ebrate the burning of the last mort- e against the church property. The py event took place on Sunday, rch 5, with an appropriate service. e Rev. E. L. Tungseth, newly ar- ed pastor, and the Rev. J. A. Hou- n, of Ashland, Wis., and the Rev. J. Halvorson, Racine, Wis., both for- r pastors, were among the speakers. thany has a large and beautiful urch structure in a strategic part of ttle.

United Danish

By H. Skov Nielsen

Annual Convention of Church

THE 1944 convention of the U.D.E.L. Church will be held June 6-11 at edicine Lake, near Minneapolis, inn. This is the third time within n years that our church convention s been held at that place. Host will the Immanuel Lutheran Church of inneapolis.

Merger with Norwegians

The Ebenezer Lutheran of our Sy- d and the Emmanuel Lutheran of e N.L.C., at Flaxton, N. D., have ted to merge under the name of the ited Lutheran Church. The union ill be consummated on Easter Sun- y. Eighteen years ago the Ebenezer urch building burned down, and it as never rebuilt. During all of that me the two congregations have wor- iped in the Emmanuel church. Pas- r Henry M. Hansen of Ebenezer will ntinue to serve the merged groups.

To Serve in Defense Areas

The Rev. E. F. Bondo of Oregon, Vis., has accepted a call from the ommission on American Missions of he National Lutheran Council for rvice in defense housing areas.

New Dana Head Takes Charge

The new Dana College president, the ev. R. E. Morton, took over his new uties the middle of March. On the vening of the 17th a reception for him nd his family was given in the col- ge dining hall. President Morton as born thirty-six years ago at Luck, Vis. He is a graduate of the Univer- ty of Minnesota and of Trinity Sem- nary, Blair, Nebr. Ordained in 1934, e has served churches at Poy Sippi nd Saxeville, Wis., and during the ast five years the Ebenezer Church in Chicago. He enjoys the distinction of eing the tallest man in the ministry f our Church.

Episcopalians Would Punish Parents of Delinquent Youth

A fine against parents of minor children found on the streets in violation of the curfew law was recommended as a drastic measure against juvenile delinquency in a resolution unanimously adopted at the annual convention of the Episcopal diocese of Olympia at Seattle, Wash. The resolution said in part:

"Youth fumbles around in search of the pattern of living which they see their elders use. . . . Young America is now delinquent because so much adult America first becomes delinquent. . . . Christianity today is having its most crucial battle in the home . . . the Church is faced with an unparalleled opportunity and responsibility, because the Church is the bulwark against juvenile deliquency."

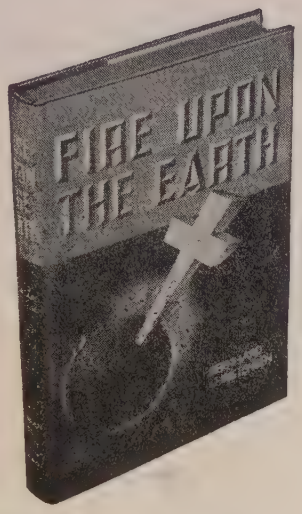
Organization of a junior church club to provide recreation for 'teen-age children was advocated.

In his annual sermon, the Rt. Rev. S. Arthur Huston, bishop of the diocese, declared that the post-war task of the Church is to convert "the semi-pagans of America into 100 per cent Christians if we ever are to succeed in securing anything that savors of a Christian peace for the world as a whole."

Fire Upon the Earth

by

Dr. Bernhard Christensen



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—N. N. Rønning.

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The Lutheran Herald:

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ON THE RELIGIOUS HORIZON

Sees Christianity In Spiritual Cycle

Present Generation Has No Religious Heritage to Leave Behind It, Says Dr. Van Dusen

THE Christian Church today is living on "funded resources" and only a world-wide religious revival can recoup its spiritual vitality, Dr. Henry P. Van Dusen of Union Theological Seminary declared in an address before the New York Presbytery of the Presbyterian Church in the U. S. A.

If this spiritual awakening should achieve fruition "in our time," said Dr. Van Dusen, "it will probably take the form of a united, world revival."

Comparing the last 100 years of church history to the rise and fall within four generations of great financial dynasties, Dr. Van Dusen pointed out that the first generation "inherits its religion by contagion, the second witnesses the fall of religion from a place of centrality to one of secondary importance, the third generation (present) places its religion in the same category as a musty heirloom, and the fourth has nothing left to inherit."

In such a religious cycle, he added, the Church never reverts to its original status in a step-by-step ascent, but always returns to its first generation prominence by some form of revival.

Dr. Van Dusen characterized the early 19th century as a period of great church expansion during which the seeds of "consolidation" took root in the fields of church unity and foreign missions.

"Today," he said, "despite the difficulties of war, world Christianity has advanced and stands on the threshold of one of the most notable periods in church history.

"But at the same time the Church is confronted with the greatest need for cohesion since the 15th century. No major problem can ever be met by the Church unless the united strength of the world's Christian forces is brought to bear on it and the entire resources of Christian world missions are pooled."

Church Paper Readers Ask Death For Axis Leaders

Tabulation of the first 1,000 ballots in a "Poll on the Peace" conducted by the *Christian Herald,* non-denominational Protestant monthly, reveal that an "overwhelming" majority of replies favor punishing Axis leaders but not the people of the Axis nations. A "large proportion" suggest death as fitting punishment for enemy leaders. The majority also favors complete disarmament of Axis nations.

Most of the votes in the poll approve American participation in a world organization, and favor, by a four to one ratio, placing all colonies under collective responsibility rather than national ownership.

Final figures on the poll will be published in the May issue of the *Christian Herald.* At the same time the magazine will announce the winner of a $100 prize for the best letter in answers to the question: "If you could sit at the peace table, what would you do, as a Christian, to prevent a third World War?"

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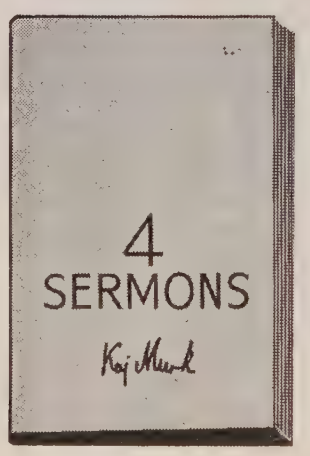
Translated by Rev. John M. Jensen



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The three "confiscated" sermons by the late Pastor Kaj Munk in Denmark, plus a fourth originally translated in England—all of which have appeared serially in "The Ansgar Lutheran," and are now available in booklet form, supplemented by an orientating preface and a four-page biographical sketch of the author.

A careful perusal of the contents of this booklet will contribute largely to a better understanding of the life and work of the martyred patriot preacher as well as of present conditions in Denmark.

"Danes Stand to for Zero"

The Lutheran Publishing House at Blair, Nebr., serving the Danish Lutheran Church in America and the United Danish Lutheran Church in America, has imported from England and is distributing at 25c per copy a most remarkable document on Danish resistance to the conqueror in the form of a 36-page booklet in paper cover entitled, "Danes Stand to for Zero."

Eric Danzy, former Scandinavian correspondent of the "News Chronicle," has "ghost-written" the story of an unnamed Danish patriot leader, who escaped last winter across the ice to Sweden when he was about to be jailed by the Nazis. —From Western Lutheran, Nov. 19, 1943.

LUTHERAN PUBLISHING HOUSE
Blair, Nebraska

College Educators Study War Trends

Lutheran Leaders Meet to Discuss Situation of Church Institutions During the Present Crisis

THE thirtieth annual convention of the National Lutheran Educational Conference met at the Hotel Netherland Plaza at Cincinnati on January 31, 1944, with thirty-six in attendance, representing six Lutheran bodies: Augustana, Norwegian Lutheran Church, American Lutheran Church, Danish Lutheran Church, United Danish Lutheran Church, and United Lutheran Church. Three Lutheran educational agencies had their official delegates present: the Board of Education of the United Lutheran Church, the Board of Education of the Norwegian Lutheran Church, and the Student Service Commission of the American Lutheran Conference.

Under the general theme of "Trends and Developments in Lutheran Higher Education," the Conference surveyed the present situation with respect to enrollments, finances, and curricula, and sought to discover the direction of events. Particular attention was paid to the demands of war conditions upon Christian schools and the effects which may be anticipated when demobilization of the armed forces takes place.

Seminary Relationship Discussed

The Conference resolved to "formulate a comprehensive statement concerning the aims and objectives and future program" of the Conference and that "special consideration be given the problem of the relationship of the seminaries to the colleges." It was felt that a closer coordination should exist between these two classes of institutions, and the 1945 program will devote considerable concern to the subject, following the results of the investigation determined in the resolution.

Several speakers, notably President W. F. Zimmerman of Thiel College, and President J. N. Brown of Concordia College, emphasized the need of improved and expanded public relations between the institutions and the constituency generally. The discussion was finally implemented by the resolution that "the Executive Committtee request W. Emerson Reck, public relations director of Colgate University, to prepare suggestions for improving the relations of our Lutheran colleges and their constituency, and that these suggestions be presented to this Conference at the next annual convention."

Study Problems of Finance

The decline in student enrollment, together with the decreased yield of college endowments, moved the Conference to a restudy of the financial situation. The consensus was that the college administrators may increase their enrollments by improved field and public relations methods, that finances should be brought to the attention of individual givers and congregations, and that the church bodies should be aroused to an appreciation of their opportunities and responsibilities.

As a result, the Conference resolved that "we request our synodical boards of education to give serious consideration to the financial problems of our institutions during the period of decreased enrollments, in order that our Lutheran educational institutions may render our country and the Kingdom maximum service in the war and post-war periods."

The various war training programs of the armed services came in for scrutiny. President Conrad Bergendoff of Augustana College and Seminary at Rock Island, Ill., and President Erland Nelson of Carthage College, were echoed by the Conference in their position that, whatever temporary demands may be made by the exigencies of war, the fundamental curricula of the colleges must remain unchanged.

"The College Supported Church"

A new and happy slogan was introduced by President Floyd E. Lauerson of Luther College, Wahoo, Nebraska, when he said: "It seems to me that we are overdoing the phrase of the Church-supported college. I'd like to hear more of the college-supported Church. We are constantly reminding the Church that the people must support the college. It is also necessary that we tell the Church what the college is doing to support the Church. After all, our colleges provide the ministers, missionaries, lay leaders, and educated Christian men and women. We have the Church-supported college, so that we shall have the college-supported Church."

Dr. Gould Wickey, executive secretary of the Board of Education of the United Lutheran Church, told the Conference that a study of enrollment figures showed conclusively that the Church-related colleges are not "passing out."

The spirit of the Conference was animated and progressive. Faith in the need and effectiveness of Christian higher education was strongly in evidence. No one attending the Conference could have come to any other conclusion than that the leaders of our colleges are able and consecrated men.

Fred C. Wiegman, Secretary.

*

Methodist Women Oppose Conscription of All Kinds

Conscription of women, labor, and post-war conscription of youth for military service were opposed after heated debate by the executive committee of the Woman's Division of Christian Service of the Methodist Board of Missions and Church Extension, meeting in quarterly session in New York City.

The committee also urged Methodist women to work for the enactment of adequate fair employment practice legislation and to press for increased appropriations for the United States Children's Bureau.

Receipts from 108 conferences during 1943 amounted to $3,162,312, an increase of $239,660 over conference pledges, it was reported.

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Parish School Drop Worries Methodists

Enrollment Has Dropped More Than 300,000 Since Merger of Three Branches

METHODIST church school enrollment has decreased since the union of the three branches of Methodism in 1940, it has been revealed by Dr. John Q. Schisler, executive secretary of the Division of the Local Church, Methodist Board of Education.

Enrollment for 1940 totaled 5,418,798 and that for 1942 was 5,093,558. Complete reports for 1943 were not available, but records for the year ending August 31, 1943 showed a total enrollment of 5,164,903.

To learn why church school enrollment has decreased, Dr. Schisler wrote to 600 carefully selected laymen and a large number of pastors, and conferred with the executive secretaries of the conference boards of Christian Education. From the resulting data four basic reasons for the decrease have emerged:

1. No definite conviction on the part of people generally that the church school is important.

2. Inferior work on the part of officers and teachers in many church schools.

3. Methodist church school teachers are frequently in competition with teachers of other denominations whose doctrines are simple and direct.

4. Lack of concern on the part of church workers for the spiritual welfare of others.

Fluctuations in birth rate, shifting of population, and enlistment in the armed forces were not thought to be serious reasons of decrease because they are considered temporary or "unavoidable" causes.

Current plans for increasing church school enrollment in Methodist churches include: Educational service in congested defense communities; specially trained workers sent out by the Division to Small Churches; special emphasis on evangelism in the church school; and a series of conferences on the Christian Home in Time of War to be held next spring.

During the year ending August 31, 1943, according to Dr. Schisler, 149,557 persons were received into the Methodist Church through the church schools. This is approximately 80 per cent of the total number of members received into the Methodist Church during that period.

For the same period the only increases in church school enrollment reported were 13,554 for the Central Jurisdiction, and 9,801 for the Louisville Area of the Southeastern Jurisdiction. Largest decrease noted was that of the Northeastern Jurisdiction which totaled 63,980, with an enrollment of 1,193,026.

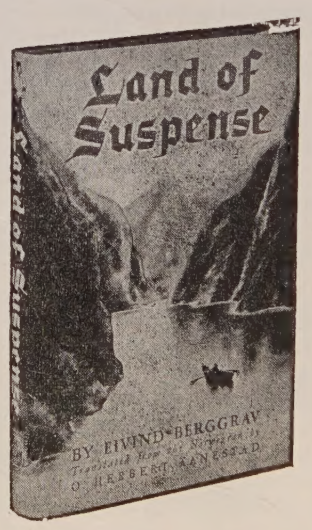
*

Catholic Archbishop Attacks National Service Proposal

The proposed National Service Act was denounced as "a totalitarian blueprint for forced labor" in a statement issued by the Most Rev. Francis J. L. Beckman, Archbishop of Dubuque, in which he urged his followers not to permit their Representatives to support the law.

"No matter how you put it," the Archbishop wrote, "National Service i but a euphonious name for nationa slavery. It is, to say the least, a mag nificent ambiguity. Power upon powe has been relinquished until we are al ready well on the high road to totali tarianism—that very system agains which we profess to be struggling.

"In the critical days to come, al sorts of reasons and appeals will b advanced either from sincere or parti san motives, some to espouse and som to reject the proposed national servic legislation, but our opposition is mad purely on principles and with no con sideration being involved save thos which dictate the welfare of our be loved country, and the safeguardin of that freedom for which the sons o America are fighting and dying."



Land of Suspense

VISITATION GLIMPSES OF NORTH NORWAY

by

Eivind Berggrav

Illustrations by John L. Ellingboe
Translated from the Norwegian by

O. HERBERT AANESTAD

As head of the Diocese of Haalogaland, a territory that covers all of Northern Norway, Bishop Berggrav visited and revisited the tiny, isolated villages and communities in the fjords and on islets in the sea.

His observations on the people themselves, their way of life, their attitude toward their God, their dealings with one another, reflect the bishop himself. The reader becomes acquainted with this courageous Christian who is recognized today as a leader of the Church of Norway in its struggle against the Nazi and Quisling oppression. One learns not only to love the people of the Northland through the glimpses given by Bishop Berggrav, but one gets something of the measure of this man who finds no village too tiny and no individual too insignificant to merit his concern.

Illustrations include a frontispiece map of Norway in color and numerous line sketches throughout the book.

Augsburg Publishing House MINNEAPOLIS 15 MINN.

All Protestants In Japan Merged

orty-two Church Groups Represented in United Body Known As Church of Christ

VERY PHASE of Protestant activity in Japan is now being coordinated through eight "boards" functioning under the two-year-old united hurch of Christ in Japan, according o an authoritative report prepared by group of missionary repatriates recently arrived in this country aboard he Swedish exchange liner *Gripsholm*. he report was compiled at the request f the Committee on East Asia of the oreign Missions Conference.

The Church of Christ in Japan, the eport emphasizes, is an "out-and-out" nion representing forty-two different hurch groups. One of the last major enominations to affiliate with the Jnited Church was the Japan Seikokvai (Anglican-Episcopal) Church. Only the Seventh-Day Adventists and a mall number of local independent hurches remain outside the framework of the union. They function under local police jurisdiction.

"Not Wholly Spontaneous"

Establishment of the Protestant Jnited Church, the repatriates admit, was "not wholly a spontaneous development from within."

Much "spade work," they agree, had been done within the Protestant community preparing the way for union, "but outside circumstances and influences greatly hastened the process."

"Looking back over the past four years," the report states, "one is gripped with the conviction that this union is of God. It is difficult to see how the Christian movement in Japan could have survived the present crisis had it gone into it divided into the original forty-two distinct and different segments."

Before union, the report points out, some fifty different denominational publications were "eking out a precarious existence, ministering to a total Protestant constituency of only 225,000." These have now been reduced to eight: one official church paper, one publication for Christian culture and training, one for women and the home, one for young people, one for Sunday school workers, one for children, one for general evangelism, and a theological journal.

Similar unification and elimination of overlapping has been accomplished in the educational and evangelistic fields.

Women Serving as Pastors

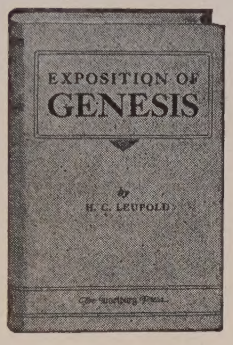
Because of the severe shortage of man-power in Japan the government has ordered Protestant and Catholic clergymen, and even Buddhist and Shinto priests, into some part-time essential war work, the report reveals.

In this predicament, the missionaries disclose, the women of the Church are "heroically helping to hold the Christian line." Many wives of Protestant pastors are occupying their husbands' pulpits. Of the score or more women who have been ordained in the Japanese Church, a number conduct funerals, officiate at marriage ceremonies, administer the sacraments, and some hold down regular pastorates.

The work of the Japan Bible Society, formed in 1938 by the amalgamation of the Japanese units of the British and Foreign Bible Society, the National Bible Society of Scotland, and the American Bible Society, is continuing despite decreased paper allotments and the lack of man-power.

New Bible Sold Out

Last year the Society published a new edition of the Old Testament which sold out shortly after printing. So far as is known, the missionary report states, there was no government



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A decidedly helpful volume for pastors, Sunday school teachers, and all students interested in a better understanding of this first book of the Old Testament.

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pressure for the "expurgation" of this edition. There was, however, a certain amount of animated debate in relation to the use of better terminology for the name of "God," in order to avoid Shinto connotations.

Religious education in the form of Bible classes and Sunday schools continues unrestricted, according to the missionaries.

"In most places," they add, "earnest Christian leaders have been ingenious enough to find hours when attendance is possible," thus circumventing large decreases in attendance occasioned by extra-curricular war work.

Thirty-nine Protestant missionaries still remain in Japan. Of this number 10 are Germans, 7 are Finns, 6 are British, one is Canadian, and 15 are American.

Organize Council with Catholics

Protestants and Roman Catholics are "blazing a new trail in the field of Christian cooperation," according to the missionary repatriates.

The Japanese National Christian Council, their reports discloses, has been reorganized with the Church of Christ in Japan (Protestant) and the Roman Catholic Church in Japan as two constituent cooperating units.

Archbishop Doi of the Roman Catholic Church is chairman of the new Council, and the Rev. K. Miyakoda, executive secretary of the former Council, serves in the same capacity in the new.

"In the crisis which the Christians in Japan are facing today," says the missionaries' report, "both Protestants and Roman Catholics find that they are battling with the same problems. They have therefore decided to joint forces and present a united front wherever possible."

Harlem Negro Clergymen Form Political Group

Negro clergymen in New York City have formed a non-partisan organization to give the Negro churches a voice in politics and to unite leaders of all denominations in efforts to improve the conditions of their race.

Formation of the new organization, known as the Negro Ministers Nonpartisan Association, followed a meeting of sixty ministers from various parts of the city at which plans to raise $75,000 for its political campaign were announced. This is the first time, it was stated, that the Negro clergy has joined in a unified effort of this kind.

The Rev. S. L. Corothers, president of the Association, announced that the organization will "call at once upon the colored clergy of every community throughout the nation, where the colored citizen has a vote, to bring pressure to bear upon the masses of the Negro people so that they will vote correctly for men and measures affecting the constitutional rights of the 14,000,000 colored people in this country.

The Association, at its first meeting, voted unanimously for a Federal ballot for soldiers; endorsed the civil rights bill and the fair employment practices bill now in the Rules Committee of the New York State Legislature.

It was announced that a public meeting will be held in Harlem at which the organization will probably vote to endorse the re-election of President Roosevelt.

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